

"REVELATION" IN MĀDHYAMIKA BUDDHISM:
CHAPTER ELEVEN OF THE SAMĀDHIRĀJA-SŪTRA
("ON MASTERING THE SŪTRA")
TRANSLATED FROM THE TIBETAN
WITH COMMENTARY

by

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I.

INTRODUCTION

The translation of one chapter of the Samādhirāja-sūtra sets out on the path begun jointly by Régamey and Schayer in the 30's. We have the benefit not only of their pioneering labors, but of road-building tools unavailable to them. Since their time some excellent editorial work has been done by Nalinakṣa Dutt on the Sanskrit text, and its philosophic groundwork has been thoroughly explored by western and Indian scholars. Furthermore its place in the Tibetan context has been discovered. Any failings, therefore, will not reflect on their magnificent example.

The chapter presented here is the eleventh, "On Mastering the Sūtra" (mdo sde 'dzin pa'i le'u). It is of interest for its discussion of the Bodhisattva's function in the world.

The full title of the sūtra, as it appears in the Bka'-'gyur, is the Arya-sarvadharmasvabhāva-samatā-vipañcita-samādhirāja-mahāyāna-sūtra, "the noble sūtra of the greater vehicle, known as the King of Samādhis, which explains in detail the similarity of all dharmas in their own-being." It is also known as the Candrapradīpa after its principal interlocutor, the Bodhisattva Candraprabha. It is an expansive (vaipulya) sūtra, surviving in its entirety in Sanskrit and Tibetan, which elaborates in great detail the doctrines and practices of the early Mādhyamika. It is a source-work for the philosophy of the leaders of the Mahāyāna in India, from Candrakīrti to Atīśa. Its translation and that of the major commentary were done during

the two "great spreads" of the Doctrine in Tibet, and in that country too it has been a fundamental text.

A. Text and Sources

In recent times the following work has been done on the SR;

1) The summary made by Rajendralal Mitra in The Sanskrit Buddhist Literature of Nepal, Calcutta, 1882, 207-221. This brought the SR, in context of Nepalese tradition, to the attention of Sanskritists.

2) The uncritical Sanskrit edition of Sarat Chandra Das and Harimohan Vidyābhūṣaṇ, Buddhist Text Society, Calcutta, 1896. This is a Nepalese manuscript, reportedly corrupt and erratically edited. It is a basis of 4) infra.

3) A critical edition, with facing Sanskrit and Tibetan texts and with English translation, notes and introduction by Konstantine Régamey. Three Chapters from the Samādhirājasūtra, The Warsaw Society of Science and Letters, Publications of the Oriental Commission #1, Warsaw, 1938. The three chapters are:

a) Chapter VIII, "The Development from Non-existence,"

b) Chapter XIX, "Exposition of the Inconceivable Dharmas of the Buddha,"
and

c) Chapter XXII (incl. Tib. XXIII), "Exposition of the Body of the Tathāgata."

Régamey uses four Nepalese mss. dating from the nineteenth century, and the Tib. translation in the Bka'-'gyur (Peking and Snar-thang). It is a

valuable pioneering work on the philosophy of the Mādhyamika sūtras and the SR in particular.

4) A Skt. ms. unearthed at Gilgit near Kashmir and critically edited by Nalinaksa Dutt, with the text of Das (1) and an earlier ms. from Nepal, and with some reference to the Tibetan translation. Gilgit Mss., II.i-iii, Srinagar, Calcutta, 1941-1954. Dutt's introduction includes a very useful and most accurate summary of each chapter.

5) The Mithila Institute Edition of P.L. Vaidya, Buddhist Sanskrit Texts #2, Darbhanga, 1961. This is essentially the edition of Dutt, but with more reliance placed on the Gilgit readings. It has been our basis of comparison with the Tibetan translations, of which there are two.

The Tibetan title, 'phags pa chos thams cad kyi rang bzhin mnyam pa nyid rnam par spros pa ting nge 'dzin gyi rgyal po shes bya ba theg pa chen po'i mdo, literally translates the Sanskrit given above. The Tibetan translations are:

1) The ninth-century collaboration of Śīlendrabodhi, an Indian paṇḍit with Dharmatāśīla, a Tibetan lotsāva, incorporated into the Bka'-'gyur. We have used the Lhasa edition (Mdo Ta) xeroxed at Bonn, 1967, and the Peking edition (Mdo Thu) published by Otani University. The wood-blocks of the latter are slightly inferior in terms of textual accuracy and this edition, being photo-reduced, is somewhat difficult to read.

2) The partial translation embedded in the commentary of Manjusrīkīrti, called the "Garland of Renown" Commentary on the Samādhirāja, etc., the Kīrtimālā (grags pa'i phreng ba). It is found in the Bstan-'gyur, Peking ed., Mdo-grel Nyi). Since K. is a paraphrase (ṭika, grel ba) and not a word-by-word explanation (pañjikā, dka' 'grel), relatively few of the lines

are quoted in their entirety. Nonetheless, one may conclude from them that the commentator used a slightly differing text. It was translated in the eleventh century by Śāntibhadra and Nag-tsho.

B. What is the Samādhirāja-sūtra?

The SR, in Indian-Nepalese tradition, is one of the nine fundamental scriptures of the Mahāyāna.¹ Its importance as a scriptural basis of the Mādhyamika philosophy, as elaborated by Nāgārjuna and Candrakīrti, has long been recognized by Tibetan scholars. Mkhas-grub-rje places it first among the Mādhyamika sūtras, after those of the Perfection of Wisdom,² and his teacher Tsong-kha-pa quotes it more frequently in the Lam Rim (seventeen times) than any other sūtra but the Saṃdhi-nirmocana. Sgam-po-pa cites it on a dozen occasions in his much shorter lam rim,³ and Bu-ston in the Chos-'byung uses it several times.

Due to the general inaccessability, until quite recently, of the Tibetan tradition, its use in Mādhyamika study has lagged far behind those sūtras which thrust themselves forward in Chinese literature: the Perfection of Wisdom, the Lotus, the Vimalakīrti-nirdeśa and the Śūraṅgama-samādhi sūtras. But of late, with the full translation of the great treatises (śāstras) that rely on it--most notably Candrakīrti's commentary, called the Prasannapadā, to the Mādhyamika-kārikās of Nāgārjuna--and with increased familiarity with the Tibetan tradition, interest in it has grown. Murti cites it a number of times, Conze calls it "philosophically important."⁴ Wayman declares it to be "perhaps the most important scriptural source for the Mādhyamika."⁵

C. What is a Sūtra?

Since revelation (lung ston, vyākaraṇa) is the principal topic of our chapter's discussion, and the sūtra is its mode of operation, it may be well to dwell for a moment on the place of this genre in Buddhist literary tradition.

Soon after the parinirvāṇa of Śākyamuni, his followers assembled at Rājagṛha. There they rehearsed his teachings and established a Buddhist canon.⁶ It was divided into three parts, called Vinaya, Sūtra, and Abhidharma.

The Vinaya, or "discipline", lays out sets of rules for the daily life of monks and nuns. It is casuistic--each rule is promulgated in response to some incident--and so it remains a unique source of information concerning social life in India of the fifth century B.C. It also contains what seems to be the earliest example of Buddhist written literature--namely, a biography of the Buddha.⁷

The Sūtra contains the teachings of the Buddha regarding the path to enlightenment. Abhidharma, "the higher doctrine," is the scholastic elaboration of the teachings. The latter explicates the Dharma and analyzes the world into its elements (dharma). By it are verified the meanings of the sūtras.

In the Mahāyāna the Vinaya remains the moral foundation to enlightenment, although provision also comes to be made for the laity.⁸ The Abhidharma, however, is no longer considered to be the word of the Buddha,⁹ but an example of the tendency of scholastics to overlook the spirit of the teaching. It is replaced by treatises (śāstra) which comment on the newly discovered Mahāyāna sūtras. They systematize, elaborate and explain the new doctrines.

The śāstra is defined as "an interpretation of the meaning of the Buddha's word, which is composed by a trustworthy author and harmonizes with the Path toward Salvation."¹⁰ It also includes the subsidiary sciences of logic, grammar, poetics, medicine, etc. The treatises are specialized, while the sūtra is the public literature par excellence. Sūtra includes twelve types of literature: stories of the Buddha's past lives (jātaka), legends (avadāna), and various classes of poetry and prose.¹¹ But the term refers mainly to the great discourses on Dharma made by the Buddha at Rājagṛha and other holy places.

The sūtra sets out the Dharma for every type of man, ranging from the superficial (saṃvṛti) to the higher sense of truth (paramārthasatya).¹² It covers the various paths to enlightenment and uses the varieties of literary device. Its form is often that of dialogue. The style sets out a pattern of ideas which spread from a central focus. Sometimes the connections are made through imagery, for the sūtra operates on many levels at once and with many subtleties.

In the Tibetan tradition sūtra is called mdo (the head of the valley) because "it reveals the chief points" (mgo smos pa).¹³ It is considered to be a collection of formulas compiled by Ānanda.¹⁴ The formulae (Obermiller says "aphorisms"), although making the work repetitious, serve for ease in preaching, reference, and memorization.¹⁵

It is furthermore said that the Buddha never ceased preaching, but that most of what was said is lost or inaccessible to men. According to Bu-ston some sūtras are preserved by the gods and other creatures, others were not translated in their entirety into the languages of men, and much has been lost. The fifteen books (bam po) of the SR for example, are but a portion

of the original.¹⁶ This disagrees entirely with the assumption of western scholars that the canon grew up from a limited teaching. In the traditional view, expounded in this sūtra (infra, verses 62-64) the initial revelation was much greater than mankind could absorb. It continues to decrease and will finally disappear.

In general the authenticity of the sūtra for the believers is verified by the statement of Ānanda at the beginning that he witnessed its promulgation at a certain place. But the word of the Buddha is also known, by its content, simply as "well-spoken" (subhāṣita). This designation, according to the Uttaratantra, refers to

That, which, in close connection with the Doctrine--its
subject-matter,
speaks of the rejection of all defilement in the three
spheres of existence,
and shows the bliss of Quiescence,-- This
is the word of the great Anchorite; all that disagrees
with it, is of other origin.¹⁷

In this pragmatic sense the "word of the Buddha" encompasses more than the sūtras. Even if spoken by a contemporary teacher, if it possesses these qualities (plus the ten which follow, and the "sixty distinctive features of perfect speech"), it is "well-spoken" and should be regarded as inspired by the Buddha. This is precisely, in this chapter, why the preaching of the Bodhisattva is considered authoritative.¹⁸

The sūtras are divided into three sets. The Dharma of the lesser vehicle emanated from the first "turning of the wheel" in the Deer-park at

Benares. It consists especially of the four Noble Truths. The second turning occurred at Rājagṛha on Vulture's Peak; its essence is the Mādhyamika doctrine of the essential emptiness of all dharmas. The third turning resulted in Yogācāra sūtras; it is called "the wheel of certainty regarding the higher truth,"¹⁹ or the absolutist doctrine.

D. The SR in Indian Buddhist Tradition

The second turning of the wheel seems to have been the most prolific, Its philosophic position is laid out primarily in the Perfection of Wisdom sūtras. But "most other sūtras," coincide with its point of view.²⁰ The difference is that they are broader in approach.

The SR is one of a class of Mahāyāna sūtras labelled "expansive" (vaipulya). This refers not only to its length--being an extended discourse on Mahāyāna theory and practice--but also to its liberal approach. It provides a vehicle spacious enough for all classes of humanity.²¹

The base of the religious community, in the age of the Mahāyāna, was broadened so as to include the laity. This coincided with a tremendous expansion of the faith. It is no coincidence that the first rumblings of the greater vehicle were felt during the reign of Aśoka (B.C. 236), when by the Emperor's agency missions were spread throughout India, to Ceylon, abroad through Bactria, and westward to the Greek Mediterranean. During the reign of Kaniska (c. A.D. 78-103) and the other Kuṣana kings in Kashmir and northwest India, it attained pre-eminence. The local communities of monks, who stayed in the forest and went to town only in the mornings to beg their food, remained the backbone of the order. But must greater structures were needed in the way of ecclesiastic organization. The religion was

much popularized to meet varied capabilities, at the same time that its philosophy broadened, in response to ideas which flowed in from Persia and the Greco-Roman world. The sculptural monuments of Gandhāra, examined extensively by Foucher, are the most striking example of western influence on Indian culture. Whether similar transformations occurred in the philosophic realm is impossible to say. But the deepened concern with philosophic speculation--frowned upon by earlier Buddhist leaders--and the detailed systematization of the religion were no doubt a Buddhist response to the systems of unbelievers, in India and without, and to disputation within the Buddhist Community.

Some place the SR in the final turning of the wheel. But, as Mkhas-grub-rje explains, "When a Mahāyāna sūtra teaches that all entities (chos thams cad) are void in the sense of real production (bden par grub pas stong pa), it belongs to the Intermediate Promulgation. Moreover, when a sūtra teaches the ultimate oneness of the vehicles, it also belongs there."²²

Furthermore, the SR is quoted only in the Mādhyamika treatises. The master Candrakīrti (A.D. 650) cites it dozens of times, in the Prasannapadā, at the end of each chapter, to bolster his position. He uses it also in his comments (the vytti) to the Catuhśataka of Āryadeva, and in his own composition, the Madhyamakāvatāra ("introduction to the Madhyamaka"). It appears with regularity in the Śikṣāsamuccaya ("anthology of moral precepts") of Śāntideva (A.D. 691) and the commentary of Prajñākaramati (c. A.D. 800) to Śāntideva's magnum opus, the Bodhicaryāvatāra ("introduction to the career of the Bodhisattva").

Two commentaries on the SR are known to have been written, both in India. Only that of Manjuśrīkīrti survives; it is found in Tibetan in the Bstan-'gyur.

This author is little known. Four other works of the canon are attributed to him, one under the name Śrīman Mañjukīrti. One is on grammar and the other three on tantra.²³ One is tempted to identify him with Mañjukīrti, who was Candrakīrti's heir in the Prasaṅga-Mādhyamika lineage.²⁴ He evidently had a strong leaning towards Yogācāra doctrine, and our guess is that the commentary was written at this time (just after Candrakīrti), or a generation later, at the time of Śāntirakṣita (A.D. 740), under the influence of the Prāsangika-Yogācāra synthesis.

A work on the SR was also composed by the famous grammarian and litterateur Candragomin, who also, it is said, leaned toward the views of Asaṅga²⁵ and the Yogācāra school. He was a debating-partner of Candrakīrti, and much is made of the rivalry of these two erudite men. His commentary on the SR was supposedly done at the behest of his patron-goddess Tārā.²⁶ Finding that this lay-devotee was expending all his time in composing books on the ancillary sciences--grammar, prosody, drama, poetics, astrology, medicine, and the like--she admonished him.

"You'd do better to read such works," she said, "as the Daśabhūmika, Candrapradīpa, Gandālaṅkāra (sic), Lankāvatāra and the Prajña-(pāramitā-sūtra) of the Jinas. What's the use of constructing verses on trivial subjects?"

Unfortunately his SR commentary doesn't survive.

E. Dating

The religious system of the SR seems to have developed during the period from the first Century B.C. to the sixth or seventh A.D. It is impossible to fix a date for its composition, but most of it was probably written down by the third century A.D.

The Gilgit manuscript, in Gupta script, is preserved from the sixth century. The Tibetan version, done in the ninth, and the later Nepalese mss. contain some passages, both prose and verse, not found in the Gilgit. There is, however, no basis for the assumption that the verses derive from an earlier date than the sections in prose.²⁷ The prose has a more "modern" feel, only because it was more completely Sanskritized. The exigencies of meter have preserved much of the Prakrit (which was possibly Magadhī) which underlies BHS. It is evident, furthermore, that the prose and verse passages complement one another. In this chapter, for example, the Buddha's argument is given essentially in the prose, and expanded in verse. Both verse and prose, furthermore, are quoted in the treatises.

None of the extant Sanskrit manuscripts used by Dutt or by Vaidya can be said to be the prototype of the one used by the Tibetan translators.²⁸ The Nepalese are all later, the Gilgit earlier.

Three translations were done into Chinese, differing considerably in content and length. No commentaries were translated nor any composed in China. The SR, known as the Candrapradīpa, seems not to have been important to any school. Of the three,²⁹ the translation of Narendrayaśas of Uddiyāna, in the Northern Ch'i dynasty (A.D. 550-578) is the only one that is complete.³⁰ It furnishes us with the earliest conclusive date (A.D. 557) for a full-length version of the sūtra. The second, by Guṇabhadra³¹ of the Liu Sung (A.D. 420-479), contains parts of the sixth and seventh (out of ten) fascicles of the first. Its colophon alludes to an earlier version done by the Parthian prince An-shih-kao in the Han dynasty (who entered China between A.D. 141 and 170), which was been lost.³² But this is no reliable information, for many texts are imputed to him. The third is that

of Dharmarakṣa, an Indo-Scythian of the Western Chin (A.D. 265-316) who did one chapter.³³ Several dhāraṇīs--formulae for memorization--related to the SR are also found in the Chinese canon.³⁴

Philosophically, the SR can with confidence be placed in the early Mādhyamika, from B.C. 100 to A.D. 333 (the date of the Lankāvatāra-sūtra). Its thought is deep and closely rooted in the Perfection of Wisdom. Its structures are dualistic and rough-hewn; the earlier Buddhism can be seen in them, and there is, in it, none of the complex architecture elaborated around the Bodhisattva-career by the later Mahāyāna sūtras.

Perhaps the earliest indication of a date for the SR is the Mañjuśrī-mūla-kalpa, which may date from the first century.³⁵ Twice in this work the recitation of the SR is enjoined: once in a ceremony performed in consecration of a painted scroll (paṭa), and again at the western door of a maṇḍala. The SR is associated here with the other three Mādhyamika vaipulya sūtras: the Survarṇaprabhāsa, Gaṇḍavyūha, and Prajñāpāramitā.³⁶

The antiquity of the SR is established most firmly, however, on the linguistic evidence. Edgerton has proven that this and other texts, Mādhyamika sūtras for the most part, were composed in the centuries around the time of Christ (although he never ventures to date any of them) in a middle Indian, possibly Magadhan vernacular (prakrit). But almost immediately, in response to the need to make the scriptures accessible to the widest possible audience, and respectable to paṇḍits, these texts began to be Sanskritized. The process has continued into this century. Until Edgerton's publications, at least, post editors adjudged that any deviant from classical Sanskrit grammar was a mistake. For metrical reasons, however, the Sanskritization was never complete.³⁷ The result has been what

is called "Buddhist hybrid Sanskrit," and a set of exceedingly corrupted texts.

On the evidence of language and doctrine then, the SR can be called an early Mādhyamika sūtra. Its tradition derives from the period 450 to 750 years after the Buddha (B.C. 100-A.D. 200), and from this period it flowed into the ocean of theory and practice of the great Mādhyamika teachers (seventh to eighth centuries A.D.) who laid the philosophic basis of the Buddhist schools of Tibet.

F. The Tibetan Translation

The orthodox canon of Buddha-word in Tibetan is called the Bka'-'gyur, the "translated Word".³⁸ Śāstra is comprised in the Bstan-'gyur, the "translated Teaching". Both were compiled by the scholar-historian Bu-ston of Zhwa-lu, in the fourteenth century. The SR is found in the Bka'-'gyur at the head of a series of Mādhyamika "samādhi" sūtras, scriptures based on the wisdom arising from a particular meditative trance.

The translation of the SR was accomplished during the first spread of Buddhism in Tibet, in the third decade of the ninth century. These years, comprising the reign of the fervently Buddhist king Ral-pa-can (Khri-gtsug-lde-btsan, 815-836) saw a flowering of Buddhist literary activity, and simultaneously the last days of Tibetan military dominance in Central Asia. In 1821-2 the famous stone-pillar non-aggression pact with the T'ang dynasty was engraved, having been settled by the minister-monk Bran-Ka Dpal-gyi-yon-tan.

The King was eventually killed by conservative ministers, angered by his zealous promotion of the foreign faith. But until then the Dharma flourished. The city government of Lhasa was entrusted to a monk. Support

of the monastic Community was increased; a system was established whereby taxes were levied on seven house-holds³⁹ for the support of each monk. A nine-story temple ('On-cang-rdo) was built to accommodate the institute for translation. Finding the older translations, from Central Asia and China as well as India, to be obscure--their language overly artificial--and inconsistent among themselves, the King procured teachers from India: Jinamitra, Surendrabodhi, Śīlendrabadhi, and Bodhimitra from Aparāntaka (Bengal and Nepal).⁴⁰ Together with the Tibetan masters Ratnarakṣita and Dharmatāśīla, and with the translators Jñānasena, Jayarakṣita, Mañjuśrīvarman, Ratnendrasīla, etc., they revised the old texts, translated many new ones,⁴¹ and compiled the great glossary (the Mahāvvyutpatti) of religious terms.

Two of the brightest stars in this constellation of scholars were Śīlendrabadhi, a disciple of the Yogācāra master Sthiramati⁴² and the native lotsāva Dharmatāśīla. They were the translators-in-chief of the SR, although their work was extensively revised.⁴³ In reconstituting the BHS text from which they worked, and glossing their translations, an invaluable aid is found in their own glossary, the Mahāvvyutpatti.

G. Translation of the Commentary

The Kīrtimālā was done into Tibetan during the second spread of the doctrine. After the death of Ral-pa-can his older brother Glang-dar-ma severely persecuted the Buddhists. With this conflict at the capital, both the Tibetan empire and the Dharma in its Tibetan form were severely damaged. The Dharma survived through the valiant efforts of a few monks in the far eastern regions, aided by Chinese colleagues. In time it was returned to central Tibet.

Meanwhile, a descendant of the ancient kings named (Skyid-lde) Nyi-ma-mgon established a royal dynasty in Mnga'-ris in the west. His sons divided the realm into three, called Mnga'-ris-'khor-gsum, the "three regions of Mnga'-ris" and described as "Spu-rangs surrounded by snowy mountains, Gu-ge surrounded by rocky cliffs, Mang-yul filled with lakes."⁴⁴

In Gu-ge (the modern name for Zhang-zhung, whence, according to the Tibetan tradition, originated Bon), 'Khor-lde next inherited the throne. Becoming ordained as a monk (and rechristened Lha-bla-ma Ye-shes-'od) he allowed the rule to devolve upon his younger brother Srong-lde, keeping to himself the army in order to war against the Muslims to the west. He was captured and died in a Karluq prison, insisting that his gold ransom be used to bring Buddhist teachers from India.

His grand-nephew Byang-chub-'od, also a monk, succeeded, more by persistence than with gold, in enticing Atīśa away from Vikramaśīla, his monastery in Bengal. His arrival in 1042 sparked the great restoration of Buddhism, and especially of proper tantric practice, in Tibet.

Signs of the Dharma's revival are evident in events of the preceeding century. Before 'Khor-lde's abdication from civil power he built Mtho-lding monastery. He also sent twenty-one young students to Kashmir to study Buddhism and Sanskrit. Two survived the journey, returning in 978 to become translators. One was the great Rin-chen-bzang-po (958-1055), who lived to meet Atīśa. The latter travelled extensively in throughout the land and especially in central Tibet. After Atīśa's death (in 1054) his chief Tibetan disciple, 'Brom-ston (1008-1064), established around Rwa-sgreng monastery the Bka'-gdams-pa sect. But by that time men from all over the country were making pilgrimage to study with Indian masters, and returning to translate the scriptures and found their own schools.

The Kīrtimālā translation was commissioned by the "Glorious Royal Ecclesiastic" (dpal lha btsun pa) Byang-chub-'od. The translation was written and edited by Tshul-khrims-rgyal-ba, also known as the Nag-tsho lotsāva, under the paṇḍit Śāntibhadra, and with the aid of Brtson-'grus-g.yung-drung, known as Khu-ston.⁴⁵ These two men were the same age, but the latter was not a linguist, but one of the native masters who graced Atīśa's arrival with their reverence. Nag-tsho was born in 1011⁴⁶ at Gung-thang near the Mnga'-ris border with Gtsang.⁴⁷ Though a most prolific translator, he is best known for his escapades to India. Being twenty-seven years old, a seasoned traveller, having spent two years in Bengal, hardened to the Indian climate and knowing the native tongues, he was a natural choice as the royal envoy to Atīśa. Hardly had he returned from his first journey than at the command of Byang'-Chub-'od he was constrained to return at the head of a small party with a large quantity of gold and the perilous mission of stealing this great guru away from his followers.

Nag-tsho was a Vinaya-master, as his religious name indicates, and he collaborated with Atīśa on the translation of several Vinaya works.⁴⁸ He attended on the Master for nineteen years,⁴⁹ and near the close of his life his reminiscences were compiled by Phyag-sor-ba of Snar-thang monastery into an account of Atīśa's entry into Tibet.⁵⁰

After Atīśa's demise Nag-tsho continued to work with Indian paṇḍits. He has in all over 125 translations in the Bstan-'gyur. It was in this period (after 1054) that he did the Kīrtimālā with Śāntibhadra.

H. Importance to the Tibetan Schools

To the Tibetans, then, the SR is associated with the influence of Atīśa. It is a scriptural authority for the Lam sgron, and especially important to

those Tibetans who followed in his footsteps as a reformer. Its meditative-philosophic approach made it especially useful to him, given the spiritual conditions of the Tibetan milieu.

One might contrast the equally decisive influence of Kumārajīva (A.D. 350-409) on Chinese Buddhism. Although he translated every sort of scripture, including texts on meditation and Vinaya, his emphasis lay on the philosophic scriptures and treatises of the Mādhyamika, and especially on the Perfection of Wisdom texts. There is no evidence that he knew of tantric practices at all, and his manuals of meditation mostly propound the hīnayāna methods.⁵¹ His background was Central Asiatic--he was raised in the Sarvāstivāda in Kucha and converted to the Mādhyamika in Kashgar--and it is probable that his education was more balanced than is indicated by his Chinese work. But conditions there--with the Mādhyamika, in effect, being bandied about by the literary classes as a pseudo-Taoist philosophy⁵²--were such that it was imperative to place it on a firm scriptural basis, to clarify its philosophy and establish a system of technical terms. So the basis of discussion was made the philosophic dialogues, such as the Perfection of Wisdom and the Vimalakīrti-nirdeśa, and the writings of Nāgārjuna.

The problem in Tibet, at this much later time, was a preoccupation with the Buddhist tantra, which, the royal family alleged, had been allowed to degenerate into a mystical veil for magic and sexuality.⁵³ Atīśa was summoned, in effect, to determine for the Tibetans which of these texts were orthodox and how they should be practiced. Atīśa was a master of the Tantra, but the net effect of his reform, as carried out by his follower 'Brom and the Bka'-gdams-pa teachers, was to put a damper on tantric practice for a large proportion of the monastic Community.

What Atīśa did in the Lam sgron, written at Mtho-lding expressly for the Tibetans, was to show how all practices--ritual, moral conduct, the study of philosophy, meditation (samādhi) and tantra--were all part of the same religious system, directed towards the various sorts of humanity, and with enlightenment as their common end. In this system, morality bridges the gap between dogma and practice. With the highest end always in view there is no danger of missing the point of any religious practice. The SR was another such bridge, for it combines the philosophic basis of the religion with its meditative practice, and in it the practice--the samādhi-rāja--is always associated with the understanding of the emptiness of all things.

From the Bka'-gdams-pa leaders the SR was inherited by Tsong-kha-pa (1357-1419), founder of the Dge-lugs-pa or "Yellow-hat" Sect which became dominant in central Tibet, and by Sgam-po-pa (1079-1153), founder of the Dwags-po Bka'-brgyud-pa. Sgam-po-pa's Bka'-gdams-pa teacher Po-to-ba suggested that he was the incarnation of Candrababha (zla-'od).⁵⁴ Sgam-po-pa himself once said--"When I was Candrababha Kumārabhūta, I asked for the SR sūtra and was given it by the Buddha."⁵⁵ The assertion was widely accepted, to the great benefit of the text. According to the 'Gos lotsāva,

"Numerous fortunate persons believed the Candrababha Kumāra-bhūta had become the Dharmasvāmin Sgam-po-pa. For this reason the followers of the teaching (promulgated by him) held in high esteem the SR sūtra and worshipped it."⁵⁶

This same historian quotes, from Yang-dgon-pa's biography of Sgam-po-pa, the SR passage⁵⁷ in which Candrababha volunteered, from the midst of the assembly, to propagate the sūtra in the last bleak years of the Dharma. His rebirth as Sgam-po-pa is the fulfillment of this vow. The Buddha, who

promised to aid him in its propagation, is identified by 'Gos with Sgam-po-pa's successor, Phag-mo-gru-pa (1110-1170), whose disciples founded several Bka'-brgyud-pa schools.

The importance of the SR to the Bka'-brgyud-pa, of all the sects the most oriented towards tantric yoga and mystical experience, well illustrates our thesis regarding its function. It placed the various parts of the path on a solid moral and intellectual basis. The tantric philosophic system of the sect, the Mahāmudrā (phyag brgya chen po) is derived by them from the SR. In a manual of the Mahāmudra, it is said:

"In former times, on the Gr̥dhrakūṭa mountain,⁵⁸ the Buddha's spiritual son Candraprabha Kumāra asked the Exalted One as regards the Samādhirājasūtra: 'Reveal, Oh Lord, who in future time will spread the teachings of this Sūtra, since such a prophecy will be infallible.' Since Candraprabha Kumāra's Nirmāṇakāya, the Dharmarāja Dvags.po.lha.rje has spread this teaching by his intimate knowledge of the lightening-like Mahāmudrā, it is acknowledged that the origin of this instruction (i.e., the Mahāmudrā) lies in the Samādhirājasūtra."⁵⁹

The SR is quoted frequently in the encyclopaedic treatises which laid the foundations for these two great sects, the Lam rim of Tsong-kha-pa and Sgam-po-pa's Jewel Ornament. Even the Kīrtimālā is represented in the latter.⁶⁰

I. Doctrine and Terms: Some Notes on the Mādhyamika

The hero of Mahāyāna Buddhism is the Bodhisattva. He is one who has aroused in himself the thought of becoming enlightened (bodhicitta) and the

intention of helping all other beings to become so as well, and who has taken a formal vow to that effect. In the Bodhicaryāvatāra, the vow is stated thus:

"As the ancient Buddhas seized the Thought of Enlightenment, and in like manner they followed regularly on the path of Bodhisattva instruction; Thus also do I cause the Thought of Enlightenment to arise for the welfare of the world; and thus shall I practice these instructions in proper order."⁶¹

Throughout his many lifetimes he works for the good of others, as well as progressing towards full enlightenment. His vow is the motivation to those ends.⁶²

The Bodhisattva contrasts with the Arhat ideal of the earlier Buddhism, whose aim was the conquest of imperfection in oneself and the subsequent state of transcendence. This state is scorned by the Bodhisattva as a provisional and incomplete nirvāṇa.

In illustration of this, the Lotus Sūtra tells the parable of a fictional city. This is a way-station created for some travellers, by their experienced guide, for their refreshment. Having passed the night in repose they are loath to leave it, however. They mistake it for their final goal ("the city of jewels") and the guide must admonish them to continue the journey. Like this, the nirvāṇa of the arhat, in which he transcends the misery of saṃsāra, is only the first stage of enlightenment. The stage of the Buddhas returns him to the world.

Although his goal is transcendence, this "hero of the thought of enlightenment" (byang chub sems dpa', bodhisattva)⁶⁴ must remain in contact with the world. He is defined by the SR as a teacher:

He causes beings to waken (bodheti)⁶⁵ from divergent views, saying

This is not the way to reach the deathless (state).

Discrediting the wrong way, he sets them on the path--

For this should he be called a Bodhisattva too.⁶⁶

K. comments, "For the sake of deriving the term 'Bodhisattva', it is said, 'He causes beings to waken from wrong views.' In order to show that the sixty-two views, headed by belief in the worldly body,⁶⁷ are vile paths, they are called 'divergent views'. In order to avoid them, he says, 'The view which illuminates the impersonality of all dharmas, shows up the right path.' So the statement 'He awakens . . . beings,' begins the accomplishment.

"Saying this is not the way to attain the deathless.' Having turned them, in that way, from the path of wrong views, he sets sentient beings on the path which leads to the nectar (or nirvāṇa). So it says, 'For this he should be called a Bodhisattva.'"⁶⁸

The Bodhisattva's role in the world is that of a teacher. The content of his teaching has been indicated here: it shows the absence of any abiding nature (ātman, bdag nyid) in human beings or in any element of the world.

The lesser vehicle also denies the existence of anything that could be called a "self". It teaches that human beings are composed of five heaps (skandhas) of elements (dharmas). These dharmas are the elements of the world, the smallest factors to bear a distinguishing characteristic (lakṣaṇa). This mark is called their "own-being" (svabhāva), for it differentiates one dharma from all others. The own-being of fire, for example, is its heat.

The Abhidharma itemizes these elements in great detail, working out their formulae and showing how they react to form thoughts and perceptions, and how they so constitute the world.⁶⁹ Dharmas are in constant flux. All things, being composed of them, are viewed as "impersonal, markless and undesirable."

The Mādhyamika goes one step further. If the 'self', being dependent on its elements, is unreal, then the elements themselves, since they are dependent for their arising on sets of causes and conditions, have also no abiding reality. "Own-being", by definition, must be independent.⁷⁰ So the Mādhyamika formulation that "all dharmas are empty of own-being" (svabhāva- śūnyāḥ sarvadharmāḥ) refers to the functional interdependence of all things.

The comprehension of this principle is wisdom (prajñā). With it the Mādhyamika reevaluates his Buddhist inheritance of terms.⁷¹ Thereupon, wielding a deadly dialectic, he demolishes any philosophy (lta ba, darśana, "view") which asserts the real existence of any entity, be it the ātman of the Vedāntins, the God (īśvara) of the Śaivites, or the nirvāṇa of the hīnayānists.

Nirvāṇa is redefined by them as the absence of any attempt to impute existence or non-existence to things. As Nāgārjuna argues it:

"But nirvāṇa is not even non-existence; how can it be existence?"⁷²

Nirvāṇa is called the suppression⁷³ of any notion of existence and non-existence."⁷⁴

Nirvāṇa is ultimately indistinguishable from the world. As a universal principle (i.e., that of śūnyatā) it pervades all things. The Bodhisattva in reality abides neither in nirvāṇa nor in the world, but takes his stand nowhere.

The Mādhyamikas avoid nihilism by their refusal to assert non-existence either. For they recognize that affirmation logically implies the contrary of a thing. Nāgārjuna says, again in the Ratnāvalī:

"If you object that by the refutation of the existence its non-existence is logically implicit, why then would not the refutation of non-existence then imply existence? (For us) there is no thesis to be demonstrated, no rules of conduct, and on account of our taking shelter in the supreme illumination, not even mind, or doctrine is really the doctrine of nothingness. How then can we be called nihilists ('believers in nonexistence'--ed.)?"⁷⁵

The Mādhyamika seeks to rise above dualism. With dialectic he demolishes all sides to the argument. So he is called a prāsaṅgika, because his method of argument is the reduction of the opponent's premise to an unwelcome conclusion (prasaṅga, thal gyur). He especially delights in accomplishing this by refuting the notion of causality, e.g.,

"If the fire is identical with the fuel, then there is oneness of agent and affectee. If the fire were different from the fuel, then the fire would exist even without the fuel."⁷⁶

The importance of this negative side of the Mādhyamika, although it is the predominant feature of some texts, such as the Prasannapadā, which deal with the revaluation of Buddhist terms and the refutation of opposing views, has been overemphasized in most modern accounts of the religion as a whole. The other aspects of the Bodhisattva's career have been given insufficient consideration. So Stcherbatsky (Nirvāṇa XIX) and Murti (Buddhism XII) have pointed up the parallels between the critical dialectic of Nāgārjuna with the "critique of pure reason" of Kant. Whereas this is not incorrect of itself, it should be understood that it gives a less accurate picture of Nāgārjuna than a comparison with, let us say, Meister Eckhart.⁷⁷ One ought to avoid

repeating the old mistake of western scholars who maintained that Buddhism is "only" a philosophy. Nāgārjuna in the east is thought of as a philosopher (in the Indian sense of the word) of great mystical attainments.⁷⁸

Instructions in the emptiness of all dharmas sets one on the path, as K. said above, to accomplishment (sgrub pa, *siddhi). With the sword of "emptiness" one rends the veil of ideas which misconstrue reality, and penetrates to the truth. But this is not sufficient to accomplish Buddhahood. Of itself, the intuition of emptiness is madness. Nāgārjuna says:

"If these three kinds of prajñā (the impersonality, marklessness and undesirability of all dharmas) did not abide in samāpatti, they would be mad prajñā. One would fall into many falsehoods and doubts, and there would be nothing that one could do. If one abides in samāpatti, then one can demolish all the passions and attain the real-mark of all the dharmas. Further, this Way is different from everything mundane and is opposite to the mundane. All the holy men, residing in samāpatti, attain the real-mark. Their statements are not the utterances of a mad mind."⁷⁹

Wisdom must be combined with the steadfastness of mind that is gained through meditation. Wisdom without concentration is compared to a lamp in the wind. Tsong-kha-pa says:

". . . even if there be the view with full comprehension of the reality of selflessness (nairātmya), if there is a lack of concentration (samādhi) with firm fixation in one-pointed thought, then, because the self, powerless, is agitated by the wind of shifting discriminative thought (cala-vikalpa), there is no possibility of seeing clearly the meaning of Be-ness (yin lugs)."⁸⁰

Wisdom is the goal, but it is based on meditation. Nāgārjuna says:

". . . the Bodhisattva investigates the true character (of dharmas), or

the Perfection of Wisdom. How will he obtain it? The obtainment will certainly come by the concentration of thought (ekacitta). . . . By attention (ekacitta) and ecstasy (dhyāna), the Bodhisattva cuts off the five desires (kāma), and the five obstacles (nīvarana); to obtain the spiritual joy, he displays great energy vīrya)." ⁸¹

"Samādhi" refers to the process and the attainment. So the "King of Samādhis" (samādhirāja) is an exercise of mental concentration aimed at purifying the thought by meditating on the equality of all dharmas in their own-being. And it is also a state of pure trance (samādhi) in which the yogi dwells.

From samādhi flows the mystic intuition (gnosis, jñāna) and the magical power (ṛddhibala) which enable the Bodhisattva, for example, to preach indefinitely and to accomplish other benefits for sentient beings. ⁸² As a mystic experience, its content is ineffable: it is described only metaphorically or by negative examples. A great deal, however, is said about its basis. This is laid out in the system of the perfections.

The Bodhisattva's career consists in the perfection of six virtues. These are giving, morality, patience, vigor, meditation and wisdom. ⁸³ This system is rooted in the "three disciplines" (tri-śikṣā) of the earlier Buddhism: morality, meditation and wisdom (śīla, samādhi, prajñā). Meditation, as we have seen, is the basis of wisdom. Morality, in that it trains the mind to be undistracted by the world, is the basis of meditative accomplishment (siddhi). Giving, patience, and vigor are auxiliaries to these; they elaborate the social virtues on which the Mahāyāna places greater emphasis.

"Giving" (dāna) includes making offerings to the Buddha, giving the requisites of life to those in need, and preaching the Dharma. Its perfection is the giving of oneself to all beings through the Bodhisattva vow.

"Morality" (śīla) grows out of giving. It is also, essentially, adherence to the Bodhisattva vow. The Mādhyamika treatises de-emphasize the many subsidiary vows and monastic rules. Why is the Vinaya, as mentioned above, adopted by the Mahāyāna without significant change, when the Abhidharma of the same (Sarvāstivāda) school comes under heated attack? For one thing, the monk's way of life does not change with the subtleties of dogma. Morality is still the practical basis of wisdom. But there is also a shift in approach. In the early days of the Community the layman was forbidden to hear the sūtras, but now some of the most erudite scholars are among the laity. Several scriptures--the Vimalakīrti-nirdeśa, for example, and the Candrapradīpa--are built around them. The Vinaya code is no longer a sufficient vehicle for a full discussion of morality, so the treatises, doing it honor, pass it by. For the Mādhyamika, moreover, believing as he does in the emptiness of all phenomena, the temptation they present him has less potency. Desire is a peril only of the mind and not one inherent in its object.⁸⁴

Understanding the emptiness of everything, why then cultivate morality at all? The Bodhisattva is impelled by his vow to the salvation of all beings. He is cognizant of his role as an exemplar, and as an object of reverence, and also of the efficacy of purity and desirelessness in developing a concentrated mind and a powerful set of mental faculties (the five abhiññās and the ten balas). So he must cultivate courtesy and grace of

the body, as well as mindfulness with full mental awareness (smṛti and saṃprajanya⁸⁵). He cultivates mindfulness of thought and deed, and complete attentiveness to the implications of each situation. He generally abides by codes of conduct (śikṣā), (as set forth in the Vinaya, if he is a monk), but these rules are at the service of the "skill in means" (upāya) or "compassion" (karuṇā) necessary to the fulfillment of his vow.

Śāntideva says:

"The perfection of charity (dāna-pāramitā) is superior to all else. One should not neglect the greater for the lesser value, even if the limits of conventional conduct must be ignored. . . .

"One ought to be constantly active for the sake of others. Even that which is generally forbidden is allowed to the one who understands the work of compassion."⁸⁶

"Patience" (ksānti) is threefold: the "endurance" of physical pain, "forbearance" towards others, and "acceptance" of the truth prior to fully comprehending it. Patience counteracts irritability, animosity and lack of faith, and lays the groundwork for meditation, morality and wisdom. "Vigor" (vīrya)--energy, strength, or heroism--is the wind that fills its sails. Vigor is zeal in good works. From it stems confidence in one's ability to reach enlightenment, and pride in the endeavor. This pride is not egotism; it is aimed at self-mastery, and so partakes of meditation and wisdom (dhyāna and prajñā), the crowning virtues of the Bodhisattva.

J. Tibetan Translation-style

The English rendering cannot begin to compare, in beauty of style or precision of nuance, with the Tibetan translation from the Sanskrit. There was probably no more successful set of translations in history than the rendering of Buddhist scriptures into Tibetan. The tradition of the *lotsāva*--the translator and interpreter of a sacred text--is an ancient one. It was a profession that not only changed the text from one language into another, but also transformed the recipient tongue. Of the unwritten Tibetan speech it made a medium for the most sophisticated of literary languages, while not violating the vernacular usage. The subtlest components of Sanskrit grammar were fitted with equivalents, and an immense glossary of terms was evolved. It was not the work of a generation. The Mahāvvyutpatti was compiled in the reign of Ral-pa-can (to 836), but this represented the culmination of work which had been begun, with less success, in the reign of Srong-bstan-sgam-po (617-649). In the reign (754-797) of Khri-srong-lde-btsan especially, a concerted attempt was made to translate a corpus of scripture. But Bu-ston says of it, from the perspective of the time of Ral-pa-can:

"Before, in the time of (his) forefathers, the teacher Bodhisattva (Śāntirakṣita), Jñānendra . . . and others created a literary language that contained many words unintelligible to the Tibetans. Besides, different translations were made from the Chinese, from the language of Li and Sahor, etc. Owing to this there were many different renderings of words and the study of the doctrine became very difficult."⁸⁷

The concern for style and readability on the part of the *lotsāvas* is often minimized. Their accuracy is evident even to those with no special

interest in Tibetan, and their translations are increasingly made the basis of attempts by paṇḍits to recreate the Sanskrit. But it is alleged, at the same time, that their works are wooden-sounding and without stylistic regard. This is not the case. Two criticisms have been made here by Bu-ston of the primitive translations. One concerns only the consistency of technical terms, but the other decries the agreement of usage and style in the earliest translations with the popular parlance.

Several points relating to this matter are made by Arnold Kunst in an article on the translation, in this early period, of Kamalaśīla's commentary to Śāntiraksita's Anumāna-parīkṣā.⁸⁸ The translation-committees were larger, he says, than is indicated by the colophons, which name only the chairman. Several versions, furthermore, were often made of a single work, and the various editions of the canon indicate a process of continual revision.

If anything, in the case of the SR and other BHS works, the Tibetan is grammatically superior to the original. The BHS conforms neither to its colloquial base nor to the exigencies of Paninean Sanskrit. It is especially irregular regarding singular and plural, which stems from the confusion of Prakrit and Sanskrit endings, and is complicated by the need to preserve the meter. This circumstance is all too easy to reproduce in the English, but not difficult for the Tibetan to avoid.

On the minus side, the Tibetan misses a great deal, as must any translation into a different linguistic family, in the way of puns and allusion. This in itself indicates that there were standards of common usage with which the technical vocabulary had to conform. Byang chub, for example, could not be made to cover all the senses in Sanskrit of the root √budh.⁸⁹

In the duplication of Sanskrit technical terms, banality was avoided by the imaginative use of compounds. Sangs rgyas for Buddha ("the Awakened One"), for example, bcom ldan 'das for Bhagavan ("Lord"), mya ngan las 'das for nirvāṇa. At times the equivalents reflect a creative approach to Sanskrit etymology: byang chub sems dpa', for example, translates Bodhisattva.⁹⁰

In these ways the Tibetan tradition, through translation and original works, preserves the meanings of Buddhist technical terms which have been forgotten in Sanskrit. Not only when the Sanskrit is unavailable then, or preserved in a corrupt form in Nepalese manuscripts, or in an incomplete Gilgit find, might one choose to translate the Tibetan form of the text--but in any case, because it is in the living Tibetan tradition that its spirit has been preserved. Ample precedent has been set by the French translation of the Mādhyaṃika-vṛtti. De Jong, in his introduction to Cinq Chapitres de la Prasannapadā, wrote:

"La valeur des traductions tibétaines pour l'édition des textes bouddhiques sanskrits a été reconnue depuis longtemps. L. de La Vallée Poussin, dans l'avant propos de son édition de la Prasannapadā, dit: 'Je n'ai pas hésité à considérer la version tibétaine comme plus digne de confiance que la traduction manuscrite.' Malheureusement les éditeurs de textes sanskrits bouddhiques ont rarement édité la version tibétaine du texte sanskrit qu'ils ont publié. Néanmoins l'édition de la version tibétaine de textes conservés en sanskrit serait très souhaitable pour trois raisons: I, Les versions tibétaines permettent de contrôler les lectures adoptées par l'éditeur du texte sanskrit; II, Elles sont souvent une aide précieuse pour l'interprétation du texte; III, Elles facilitent l'étude des versions tibétaines dont l'original sanskrit n'est pas conservé. Car ce n'est qu'en

étudiant les versions tibétaines de textes conservés en sanskrit qu'on peut se rendre compte du système de traduction employé par les traducteurs tibétains."⁹¹

K. Chapter XI in Context

The SR takes place in and around the city of Rājagṛha in ancient India. For the most part it is enunciated on Vulture's Peak, one of five hills which surround it. This mountain (Gr̥dhrakūṭa) is, according to K., "the precious king of mountains with heaps of various precious things."⁹² It is the site of the teaching, generatrix of Jinas including the sons of the Sugatas. Like the diamond seat--the site of the complete enlightenment which evolved from the heaps of merit and gnosis⁹³--it is unshakeable."⁹⁴ Archaeologists disagree on its identification.⁹⁵ It was much frequented by yogis. Fa Hsien, in the fifth century, witnessed a temple at the summit.

In the first chapter the stage is set. Then the Buddha, in answer to a question of Candraprabha, describes the one dharma--a samādhi called "the exposition of the similarity of own-being in all dharmas"⁹⁶--by which the highest religious goals can be realized. Chapter II relates one of the past lives of Candraprabha, as a pious king, and III the past lives of the Buddha and his merits. The fourth is on samādhi in general, and especially on visualizing the Buddha in his different bodies, the fifth on a past Jina, VII on the three aspects of the perfection of patience. The eighth (translated by Régamey) and ninth, called "Profound Dharmas," explains the philosophy in lovely and pleasing verses.

In Chapters X and XI the assembly goes down into the city for dinner. In X, called "Entering the City"⁹⁷ Candraprabha invites the Buddha with his

following, and makes the most extravagant preparations for their reception. As the Buddha enters the city's gates, an earthquake occurs. Several other marvels transpire, enlivening all creatures even in the depths of hell. Various fabulous creatures--gods, nāga-kings, etc.--appear to do honor to the saṃbhogakāya. Phantom (sprul pa, nirmita) Buddhas appear to instruct the populace.

In Chapter XI the Buddha enters upon the street of Candraprabha, and comes into his house, where he and the assembly are regaled with food, drink, and gifts. Thereupon Candraprabha requests a discourse on the Dharma.

The Bodhisattva asks a series of questions. The main point, to which the Buddha addresses most of his answer, concerns the nature of revelation in the Mādhyamika. The very fact that the Bodhisattva preaches seems to involve a contradiction to his principles. There are two general sides to his training: wisdom in penetrating the appearances to the underlying reality, and skill in teaching others. The relationship between them is a difficult point in the Mādhyamika theory. In cultivating the notion that all dharmas are devoid of an abiding nature, or of anything which is ultimately real, how is he able to fulfill his avowed role of teaching others? How can he tell dharmas apart when he views them as identical in their lack of any essence, let alone make them the subject of instruction? And if words are unreal, his speech is ineffable. How does his speech serve to communicate? This chapter, whose subject is the necessity for study and teaching of the scriptures, provides an early and very characteristic account of this dilemma, and solves it in a way adopted later by Nāgārjuna and Candrakīrti.

The Buddha's answer begins by summarizing the unique element (ekadharma) of the Mādhyamika view: all dharmas are in their nature inconceivable and

beyond words. This, he points out, is the essence of the Doctrine (Dharma); to understand it ensures that the Bodhisattva will make no mistake in his preaching, nor lapse in his meditative skill, nor allow pride in his preaching (the notion of preacher, preaching and audience) to arise. The contradiction then is not only unavoidable, it is necessary as well. Along with skill in teaching, the Bodhisattva must develop a view of things in their essential emptiness which will permit of no doubt.

Answering the specific questions posed, the Lord discusses the marvelous nature of the Bodhisattva, whose compassion and training keep him in touch with the world. The Abhidharmika view is attacked, in this regard, as being inferior to that of the Mādhyamika. He discourses on the beneficent effects of the Bodhisattvas' preaching, and concludes by showing the merits of teaching and studying this sūtra in the evil days to come.

After this Chapter the discussion proceeds to other topics. It is Chapter XVII before the assembly returns to the mountain.

II.

NOTES TO THE INTRODUCTION

¹The Nine Dharmas are: Aṣṭasāhasrikā, Saddharma-puṇḍarīka, Lalita-vistara, Laṅkāvatāra, Gaṇḍavyūha, Tathāgataguhyaka, Samādhirāja, Suvarṇa-prabhāsa and Daśabhūmikā sūtras. (Murti, *The Central Philosophy of Buddhism*, 85).

²Rgyud sde spyi'i rnam par gzhag pa rgyas par brjod, tr. by F. Lessing and A. Wayman as The Fundamentals of the Buddhist Tantras, pp. 46-47.

³Tr. by H.V. Guenther as The Jewel Ornament of Liberation.

⁴Buddhist Thought in India, p. 200.

⁵"Some Contributions to the Mādhyamika School of Buddhism," *JAOS* 89 (1969), 144.

⁶On this meeting see Przyluski, Le Concile de Rājagṛha.

⁷See Frauwallner, E., The Earliest Vinaya and the Beginnings of Buddhist Literature. Serie Orientale Roma VIII (Rome, 1956).

⁸See the discussion of "morality" as one of the six perfections, section I, *infra*.

⁹Indeed it was never thought that the Buddha had done more than to lay down its indices, which his chief disciples--Sariputra, Maudgalyayana, Katyayaniputra, etc.--elaborated into the seven books of the Abhidharma (Jaini, Abhidharmadīpa, 35).

¹⁰Bu-ston, I. 42.

¹¹Cf. ibid., 31-33.

¹²Ibid. "The Buddhas have preached the Doctrine, basing upon the two-fold Reality.

"Accordingly, the discourses, referring to the Empirical Reality (kun-rdzob) and not founded upon arguments, are of conventional meaning, and those, that treat of the Absolute Truth (don dam pa) and are vindicated by arguments--of the direct meaning."

¹³mgo smos pa, ibid., 36. It "speaks to the head," or the chief points. The Skt. udghāṭana has the sense of "unlocking" or "revealing." The prefix is taken to indicate "upward", or "the top." There are those who know by having the chief points revealed (udghaṭita-jñā), and those who know by the detailed explanation (vipañcita-jñā, rnam par spros pas go pa, MHV 2384-2385, cf. Edger.II. 129b-130a). Both approaches are used by the Buddha (MSA XII. 10). The SR is known as vipañcita.

¹⁴He is called the bsdus pa po, Kīrtimālā 2b.

¹⁵Bu-ston I.31. gives other reasons as well.

¹⁶Ibid., II. 169-170.

¹⁷Ibid., I. 25.

¹⁸SR XI. 45ff. infra.

¹⁹don dam rnam par nges pa'i chos kyi 'khor lo. Mkhas-grub-rje, 46.

Wayman (p. 47) translates "Wheel of Absolute Certainty."

²⁰Ibid.

²¹Bu-ston I.38. The other class of long sūtra, called adbhūta, deals with the miraculous aspects of the Buddhas and Bodhisattvas.

²²Mkhas-grub-rje, 48-49.

²³Mañjuśrīkīrti's other works in the Peking Bstan-'gyur are:

- 1) Sy-ādi-anta-prakriyā (si la sogs pa'i mtha'i bya ba). Mdo 'grel Le (165b-229a).
- 2) Vajrayāna-mūlapatti-tīkā (rdo rje theg pa'i rtsa ba'i lung ba'i rgya cher bshad pa). Rgyud 'grel Tshi, 425a-287b.
- 3) Vajrasattva-sāadhanam (Dpal gsang ba thams cad kyi spyi'i cho ga'i snying po rgyan shes bga ba). Rgyud 'grel Tshi, 287b-288b.
- 4) Ārya-Mañjuśrī-nāmasaṃgīti-tīkā ('phags pa 'jam dpal gyi mtshan yang dag par brjod pa shes bya ba'i 'grel ba). Rgyud 'grel Si, 135a-351a.

²⁴Blue Annals I.344.

²⁵Tāranātha, p. 204.

Candragomin is dated by S. Lévi in the second to third quarters of the seventh century.

²⁶Tāranātha says that he "prepared the gist" (207) of the SR, and of other sūtras, at the admonishment of Tārā. But Bu-ston says that he wrote a commentary ('grel ba) on it, and composed many others of his Bstan-'gyur works, at the bidding of Avalokiteśvara (rje btsun 'jig rten dbyang phyug).

²⁷E.g., Murti, 85.

²⁸Vaidya suggests it was ms. B. from Nepal, but in the chapter translated here, for example, the passage given in the appendix (infra) fails to appear in any other ms.

²⁹Taisho #639-641.

³⁰Yue teng san mei King, Bagchi, 270-271.

³¹From central Indian (Bagchi 378) this is the "Shih-sieng-kung." The sūtra is called Candraprabha-Kumāra (chen je eul pen King, etc., *ibid.*, 381).

³²Some confusion surrounds this translation. R. identifies it with the third (mentioned above), which Dutt, on Bagchi's re-reading of the colophon, corrects (p. iii). But in turn he quotes R. as dating it at A.D. 148, which statement is nowhere in R. to be found, and Vaidya (viii) repeats the error.

³³Under the title (Yue kouang t'ong tseu King (Candraprabha-Kumāra-Sūtra, Bagchi, 97).

³⁴Tohoku #314.

³⁵But this is tentative at best. See Govinda in 2500 Years of Buddhism, ed. Bapat, p. 361.

³⁶Lalou, Iconographie des Étoffes Peintes, 6 n.1, and "Trois aspects de la Peinture Bouddhique," 257.

³⁷See Edgerton, "Meter, Phonology, and Orthography in Buddhist Hybrid Sanskrit," JAOS 66, 197-206, and his BHS Grammar and Dictionary, 2 vol.

³⁸Or "translated and interpreted," for the ideal lotsāva had mastered his text in theory and in practice.

³⁹Bu-ston II. 197. Das says five, JASB 1881, 227-8, quoted Chattopadhyaya, Atīśa and Tibet, 260.

⁴⁰Bu-ston II. 196. The passage is quoted infra. Section J.

⁴¹Rockhill estimates that half the Canon is the fruit of their labors (Life of the Buddha, 224-225).

⁴²Ibid., 224 n.2, from Wassilieff's tr. of Tāranātha.

⁴³The colophon of the SR reads: rgya gar gyi mkhan po Shīlendrābodhi dang/ zhu (Lh. zhus) chen gyi lotsāba bande (P. bandhe) Dharmatā-shīlas bsgyur cing zhus te/ skad gsar bcad kyis kyang bcos nas gtan la phab pa/-- "The Indian professor Śīlendrābodhi, and the great editor-translator, the Reverend Dharmatāśīla, translated and edited [the text]. Having been revised as well by the verification of new terms, it was published."

⁴⁴Das, Dictionary, 362a.

⁴⁵The colophon reads: dpal lha btsun pa byang chub 'od kyis bka' lung gis ryga gar kyī mkhan po zhi ba bzang po'i zhal snga nas/ lotsāba dge slong tshul khrims rgyal bas bsgyur cing zhus/ yongs kyī dge ba'i bshes gnyen chen po khu brtson 'grus g.yu(ng) drung gis sku'i/ bsod nams su bsgyur/, "By command of the Glorious Royal Ecclesiastic Byang Chub 'od, in the presence of the Indian professor (mkhan po, *upādhyāya) Zhi-ba-bzang-po (*Śāntibhadra), the bhikṣu-lotsāva Tshul-khrims-rgyal-ba translated and edited (the text), with the hospitality of the full Kalyānamitra Khu-(ston) Brtson-'grus-g.yung-drung." The last clause is obscure. Lit. "Khu-ston changed it into corporeal merit." Possibly emend bsod nams to sol nag, from the name (Sol nag thang po che) of his monastic seat (Sde-gzhung Rin-po-che).

⁴⁶Blue Annals, I. 247.

⁴⁷Chattopadhyaya 298, Wylie, Index C.

⁴⁸Listed in the Blue Annals, I. 86.

⁴⁹This figure discussed by Chattopadhyaya, 313-314.

⁵⁰Ibid., 28-29.

⁵¹Robinson, Early Mādhyamika in India and China, 74.

⁵²The introduction of the Mādhyamika into China had been sporadic and unsuccessful. Demiéville says:

"Buddhism required an incubation period of two or three centuries before it finally made its way into literate circles and made its first mark on the philosophical tradition; and still . . . the attention of Chinese philosophers, by an instinctive choice, only focused on certain Buddhist doctrines which woke an echo in their own problematic." ("La Pénétration du Bouddhisme dans la Tradition Philosophique Chinoise," tr. and quoted by Robinson, 6).

⁵³Atīśa, 293.

⁵⁴Blue Annals, I. 452.

⁵⁵Cited and tr. by Guenther, "Dvags.po.lha.rje's 'Ornament of Liberation,'" JAOS 75 (1955), 91.

⁵⁶Blue Annals, I. 452.

⁵⁷SR Ch. XVIII, P. Mdo Thu 71a.

⁵⁸sngon tshe bya rgod phung po ri. "Mountain" is a needless repetition.

⁵⁹Tr. by Guenther, "Dvags.po.lha.rje's 'Ornament of Liberation,'" JAOS 75 (1955), 91.

The comment of the Blue Annals, as translated by Roerich, on this point is intriguing. Po-to-ba is quoted as having said, "The so-called Mahāmudrā of the present time, represents the subject-matter of the Samādhirājasūtra. We should neither belittle it, nor follow it!" (I. 452).

⁶⁰P. 61, and probably also the citation on p. 2.

⁶¹BCA III, 22-23, tr. by M. Matics. (New York, 1970).

⁶²Candrakīrti: byang chub sems ni rgyal sras kyi rgyu, "The thought of enlightenment is the Bodhisattva's motivation" (Madhyamakāvatāra, p. 1).

⁶³Saddharma-puṇḍarīka or the Lotus of the True Law, tr. by Kern, 1884, 181-183.

⁶⁴Tib. dpa', defining sattva as "courage" (MW 1135b), or deriving it from the Vedic satvan, "warrior" or "hero." (Ibid., 1137a, cf. Dayal, Bodhisattva Doctrine, 9).

⁶⁵Tib. rtogs byed, "causes to understand." This misses the play on the significance of the root budh in bodheti, versus Bodhisattva, in which its translation is byang chub.

⁶⁶sems can mi mthun (Lh. 'thun) lta las rtogs byed cing// mi 'chi thob pa'i lam ni 'di 'o (K. min, Skt. na) zhes// log pa'i lam spangs lam la 'jog par byed// de phyir byang chub sems dpa' zhes kyang bya//. Lh. 31a.5-6; P. 20b.5-6; Skt. VI.9.

⁶⁷'jig tshogs/ la lta ba, *satkāyadr̥ṣṭi, "the (false) view of individuality" (Conze, Dict., 396). This is, as K. indicates just below, belief in the ātman or ego. So the Tib. would read "belief in (the reality of) the worldly

aggregate (which we call the personality)." The MHV (#4684-4704) lists under this heading twenty views which attempt to establish the reality of the self.

This is not, as Das says (457a) "the doctrine of regarding everything as destructible," for the latter is precisely the Buddhist view. Nor is it "one of the five schools of philosophy that aimed at freedom from misery" (lta ba nyon mongs pa lnga yod pa'i gcig), but "one of the five miserable schools"!

⁶⁸byang chub sems dpa' zhes bya ba'i sgra la 'jug ba'i phyir/ sems can mi mthun lta las rtogs byed cing zhes bya ba la/ 'jig tshogs la lta ba sngon du songs ba'i lta ba drug cu gnyis ni lam ngan pa ston ba'i phyir mi mthun ba'i lta ba zhes bya'o// de las bzlog pa'i phyir yang dag pa'i lam ston par byed pa'i chos thams cad bdag med pa ston par byed pa'i lta ba zhes bya bas sems can rnams// rtogs par byed cing zhes bya ba ni sgrub tu 'jug pa'o// mi 'chi thob pa'i lam ni 'di min zhes zhes bya ba la/ de ltar bu'i lta ba log ba ltung ba'i lam las bzlog nas sems can rnams bdud rtsi 'thob pa'i lam la 'jog par byed pas de'i phyir byang chub sems dpa'i zhes bya'o//. K. 45a-b.

⁶⁹"'Dharma,' in Tibetan chos, partakes of ten meanings:

It is the thing to be known, and the path (to gnosis),
Surpassing suffering (nirvāṇa) and object of mind,
(it is) scripture, life, and merit,
The elementary, certainty, and religion.

dharma bod skad chos/ chos zhes bya ba don bcu la 'jug ste/ chos ni shes bya lam dang ni// mya ngan 'das dang yid kyi yul// gsung rabs tshe dang bsod

nams dang// 'byung 'gyur nges dang chos lugs la'o// (Sde-gzhung Rin-po-che, written communication).

Dharma comes of the root $\sqrt{\text{dhr}}$, "to hold," and is defined etymologically as "that which bears its own definition" (lakṣaṇa) (Takasaki, "Dharmatā," p. 84 JIBS XIV). It is elementary (Stcherbatsky suggests "element" to translate it, "Dharmas" 748, IHQ X) in that it is irreducible.

In this definition "dharma" is "the essential": among sensory objects it is the object of mind, among teachings it is religion. In Abhidharma literature especially it designates the ultimately real factors of the universe, and its reality is the windmill against which Mādhyamika idealism tilts.

(Contradictions in the Abhidharma usage of the word as "factor"-- including those which are material (rūpin) and objects of mind (dharmas), such as nirvāṇa, which are not, are dealt with in the Kośa at I. 24).

⁷⁰Cf. Prasannapadā, 259-262.

⁷¹Cf. the discussion of pratsamvid, comm. to verse 50-56 infra.

⁷²Cf. Tucci reads bhāvatā and so translates here. Pr. 524 and Stch. Nirv. 190 read bhāvanā, which seems less satisfactory.

⁷³Better perhaps might be "misconstrual," for parāmarṣa.

⁷⁴Ratnāvalī, I. 42, tr. Tucci JRAS 1934, 317.

⁷⁵Ibid., I. 59-60. At (59cd) we have ventured to clarify the translation, which goes "why then refutation of non-existence would not imply existence?" (nāstitādūṣanād eva kasmān nā kṣipyate 'stitā).

⁷⁶Prasannapadā, 202, tr. Robinson, 54.

⁷⁷"Keep this in mind: to be full of things is to be empty of God, while to be empty of things is to be full of God." ("About Disinterest" Meister Eckhart, 85, tr. R.B. Blakney.)

⁷⁸Cf. Robinson, 58ff.

⁷⁹From the Great Perfection of Wisdom Treatise. Tr. Robinson, 61.

⁸⁰Lam rim chen mo, after the translation of Wayman, "The Lamp and the Wind," Philosophy East and West V(1955), 151.

⁸¹Traité, 1108, from the French of Lamotte.

⁸²On samādhi cf. Lamotte, Śūraṅgamasamādhi, MCB XIII (1965), 31.

⁸³These six are of course to be cultivated simultaneously, but they are generally expounded in this order, which is often used to illustrate the development of wisdom. The Bodhicaryāvatāra, from which most of this account is abstracted, is structured about them. Another important discussion of them is found in Volume II of Nāgārjuna's Traité, as translated by Lamotte.

⁸⁴See the discussion in our comments (infra) to verse 10.

⁸⁵samprajanya is doubtless a Sanskritization from Middle Indic, Pāli sampajañña. See Edgerton, II 577a. On this, and smṛti, see BCA IV, the chapter on morality, which is entitled "Founding of Total Awareness" (sam-prajanya-rakṣana).

⁸⁶BCA V. 83-4, tr. M. Matics.

⁸⁷Bu-ston, II, 196.

⁸⁸MCB VIII (1946), p. 152 esp. He seems to be unaware, however, of Bu-ston's distinction between pre- and post-MHV translations.

⁸⁹See note 65 above, for an example.

⁹⁰See note 64 above. Cf. also Schrader, "On Some Tibetan Names of the Buddha," *IHQ* IX, 46-48.

⁹¹pp. xii-xiii.

⁹²Nāgārjuna avers that it "abounds in precious forests and in waters," and that its name derives from its appearance when viewed from the city (*Traité*, 168-169).

⁹³The enlightenment of the Buddhas is itself the result of causes and conditions. These are comprised in the "collections" (*saṃbhāra*) or "equipment" (Conze, *Dict.*, 214) of merit and of gnosis (*punya* & *jñāna*). The first is considered the cause of the miraculous physical body of the Buddha which is the "enjoyment" (*saṃbhoga*) of it; the second is the body of the Dharma (*dharmakāya*). Candrakīrti says:.

"The collections of the causes of Buddhahood are two-fold--viz., the collection of merit and the collection of gnosis. Now the collection of merit consists of the (first) three perfections, while the collection of gnosis is meditation and wisdom. As for vigor, it is a cause of both.' So it is explained.

"Now that which is the collection of merit is the cause of the physical body of the Lord and perfected Buddha, with the eighty auspicious marks and with marvelous and inconceivable kinds of physical (presence). The body of the personified Dharma, characterized by non-production, has for cause the collection of gnosis."

(sangs rgyas nyid kyi rgyu yi tshogs ni gnyis yin te/ gang 'di bsod nams kyi tshogs dang ye shes kyi tshogs so// de la bsod nams kyi tshogs ni pha rol tu phyin pa gsum po de dag nyid yin la ye shes kyi tshogs ni bsam gtan dang shes rab bo// brtson 'grus ni gnyis ka'i rgyu yin no zhes bya bar rnam par bzhag go//

de la bsod nams kyi tshogs gang yin pa de ni rdzogs pa'i sangs rgyas bcom ldan 'das rnam kyi gzugs kyi sku bsod nams brgya'i mtshan nyid can rmad du byung zhing bsam kyis mi khyab pa'i gzugs sna tshogs dang ldan pa'i rgyu yin no// chos kyi bdag nyid can gyi sku skye ba med pa'i mtshan nyid can gyi rgyu ni ye shes kyi tshogs yin no// Madhyamakāvatāra, 62-63).

⁹⁴The diamond seat (vajrāsana) at Bodhgaya, on which the Śākyamuni reached enlightenment, is considered to be the earth's navel. It cannot be shaken by the earthquakes which accompany the enlightenment itself, the preaching of sūtras and other earth-shaking events.

K. bya rgod kyi phung bo zhes bya ba ni rin po che sna tshogs spungs pa'i rin po che chen po'i ri'i rgyal po ste/ bde bar gshegs pa sras dang bcas pa'i rgyal ba skyed ma ston pa'i gnas te// dpag tu med pa'i bsod nams dang ye shes kyi tshogs las nges par byung ba'i mngon par byang chub pa'i gnas rdo rje'i gdan bzhin du mngon par mi gyo ba yin no// (3b.1).

⁹⁵See Lamotte's note in the Śūraṅgamasamādhi, 219.

⁹⁶The samādhirāja-samādhi is a conception unique to the Mādhyamika. It is the state from which the Buddha preaches the Perfection of Wisdom sūtra (Pañcaviṃśati). Nāgārjuna comments on it (Traité, 433-439ff.) in this context. It is, he explains, comprised in the fourth dhyāna, which includes

the highest stages of meditative accomplishment, free from all agitation and distraction. In it one knows all Dharmas--in terms of the universal principle of emptiness--without taking any as an object. The SR includes all other samādhis, and from it emanate great rays of light and magical powers (rddhibala).

⁹⁷Dutt says into "Candraprabha's palace" (p. xix), but this does not fit the action. In Chapter XI they walk through the streets to C.'s dwelling-place. Perhaps Dutt understands "Rājagrha" literally, as the "king's dwelling" (rgyal bo'i khab). But this is historically inaccurate. Nāgārjuna points out, in fact, that the great cities such as Śrāvastī, Kapilavastu, and Vārāṇasī had all royal residences, whereas Rājagrha did not, and he goes on to discuss the historical origins of the name (Traité, 163-164).

III.

TEXT AND TRANSLATION

Bka'-'gyur,
Lhasa ed.,
mdo Ta, 63b.5

de nas bcom ldan 'das zla 'od gzhon nur gyur pa'i khyim gyi srang
du byung ste/ zla 'od gzhun nur gyur pa'i khyim du gshegs so// gshegs
nas gdan ¹bshams pa¹ la bzhugs so// byang chub sems dpa'i dge 'dun
dang/ dge slong gi dge 'dun kyang so sor gar 'os pa'i stan la 'khod
do//

de nas zla 'od gzhon nur gyur pas bcom ldan 'das byang chub sems
dpa' dge 'dun dang/ dge slong gi dge 'dun bzhugs par rig nas mchod yon
chen po rim (64a) gyis gsol te/ zhal zas ro brgya dang ldan pa bzang 64a
zhing mang ba'i bza' ba dang/ bca' ba dang/ bldag pa dang/ gzhib pa
dang/ btung ba rnams bdag nyid kyis ²gsol cing² bdar te/ bcom ldan
'das bshos gsol nas lhung ³bzed³ bzhag ste phyag bcabs par rig nas ras
bcos bu phrugs bye ba stong phrag brgya ri ba bcom ldan 'das kyi sku
la gsol to//

byang chub sems dpa' de dag dang/ dge slong gi dge 'dun la 'ang
so sor chos gos sum phrugs su phul nas stan las langs te bla gos phrag

1--1 Lh. bshems pa, P. bshams pa.

2--2 K. tshim par byas nas.

3--3 P. zed.

pa gcig tu gzar nas bcom ldan 'das la lha'i me tog mandā ras gtor te/
mchod cing mngon par bstod nas bcom ldan 'das ga la ba de logs su thal
mo sbyar ba btud nas bcom ldan 'das la tshul dang 'dra ba'i tshigs su
bcaad pas mngon par bstod do//

Then the Lord,^a setting forth on the street of youthful Candraprabha's^b dwelling, proceeded to Candraprabha's dwelling-place. Having arrived, he arranged himself on the proffered^c seat. And the community of Bodhisattvas, as well as the community of monks, were all settled on their respective seats.^d

Then youthful Candraprabha, having observed^e the seating of the Lord, the community of Bodhisattvas, and the community of monks, served them with abundant gifts and offerings down the line, and personally served and waited on them^f with abundant and wholesome well-flavored^h comestibles, with things to drink, lick, suck and (otherwise) imbibe. And having served refreshments to the Lord, and seen him set his alms-bowl (aside) and hide his hands (in his lap),ⁱ he presented to the Lord (a set of) robes^j of fine cloth worth a hundred thousand (or more).^k

Having given^l fine robes^m to these Bodhisattvas, and a three-robed dharma outfit to each of the monks as well,ⁿ rising from his seat and throwing his upper garment over his shoulder, he stew^o divine mandāra blossoms^p over the Lord. Having (thus) done homage, and having bowed, palms joined, toward the Presence, (then) with suitable verses he praised forth the Lord.

skyes pa med cing ¹'gags med pa¹//

sku lus mi mnga' bsam mi khyab//

gzugs dang mtshan ni phun sum tshogs//

²yon tan rgya mtsho phyag 'tshal lo//²

dpa' bo ³shes rab mchog gis bskyed³//

thabs dang stobs kyi rtsal kyang mnga'//

sangs rgyas nam mkha' 'dra ba ste//

⁴bzod mthar phyin la⁴ phyag 'tshal lo//

Verse

1 The unborn and the unceasing,

Bodiless, beyond thought,

Of perfected marks and physique:

I salute thee, Ocean of Accomplishments.

2 The hero born of best wisdom,

Master of means and the prowess of strength:

I salute the Buddha, like space,

The perfect in forbearance.

1--1 K. 'gag pa med.

2--2 K. omits.

3--3 K. shes rab kyis skyes.

4--4 K. ye shes rgya mtsho.

dran pa nye bar bzhag pa bzhugs pa'i spyod yul te//
de bzhin gshegs pa'i ¹gzims mal rab tu dga' dang bde¹//
²btung bar ting nge 'dzin bshos su bsam gtan (64b) mchog//
stong nyid dgon par² gnas pa khyod la phyag 'tshal lo//

rgyal bas thugs rje bsnyen pas na//
gzugs kyi sku yang ston par mdzad//
sems can dag la thugs brtse'i phyir//
btung dang bshos kyang gsol bar gda'//

- 3 Dwelling in the applications of mindfulness is his "sensory range",
The Tathāgata's "sleeping-place" is ecstasy and bliss.
He takes samādhi for drink and the best meditation for sustenance.
Abiding in emptiness as your hermitage, I salute thee.
- 4 (But) since the Jina has gained compassion,
He displays a physical body as well;
Out of sympathy with sentient beings,
He also consumes food and drink.

1--1 K. gzims mal ni dga' ba dang bde ba'o//

2--2 btung ba ni tinge nge 'dzin no// bshos ni bsam gtan no//
stong pa nyid ni dgon pa. . .//

e ma sangs rgyas bsam mi khyab//

'jig rten kun gyi 'dren pa ste//

'jig rten 'di ni khyod mchod nas//

mya ngan 'das pa mchog tu mchi//

mi mnyam mnyam pa'i ngon gcig pa la de skad bstod//

gzhon nu yid kyang rab tu dgar gyur tshig smras pa//

sangs rgyas mtshungs med bsam yas sku mnga' bshos gsol pas//

lha yi lha khyod bzhin tu bdag kyang sangs rgyas gyur//

5 Oh inconceivable Buddha!

Leader of the whole world!

This world having done you worship,

You go to the best nirvāṇa.

6 Thus praising the only savior, equal of the unequalled,

The youth, with a joyous heart (then) spoke these words:

By having dined the incomparable Buddha, of thought-transcendent form,

Let me too become a Buddha, like you Oh god of gods!

de ltar zla 'od gzhon nur gyur pas bcom ldan 'das la lha'i zhal
zas ro brgya pa ni bzhes par gsol/ lha'i na bza' rin thang med pa
phrugs kyis ni sku la gsol/ lha'i me tog mandā ras ni bcom ldan 'das
la mchod/ tshul dang 'dra ba'i tshigs su bcad pas ni mngon par bstod
nas/ bcom ldan 'das ga la ba de logs su thal mo sbyar te bcom ldan 'das
la yid kyis tshigs su bcad pas zhu ba zhus pa/

So youthful Candraprabha, having refreshed the Lord with divine
food of many flavors, garbed him^a with divine garments of priceless
cloth, honored the Lord with divine mandāra flowers, and praised forth
the Lord with suitable verses, (then) doing salutation with palms
joined^b (while bowing) toward the Presence, he mentally^c in verses
asked the question,

byang chub sems dpa' mkhas pas ci ¹spyad¹ na//

rtag tu chos rnams rang bzhin rab tu 'tshal//

mkhas pa bgyi ba dag la ji ltar 'jug//

bgyi bar 'jug pa 'dren pas bstan du gsol//

'dren pa skye ba dran par ji ltar 'gyur//

ji ltar mngal dag tu yang yong mi skye//

ji lta bur na 'khor rnams mi phyed 'gyur//

'di la ji ltar spobs pa mtha' yas 'gyur//

7 What course does the skilled Bodhisattva take

To understand permanently the own-being of dharmas?

How does the discerning one (then) enter into (his) duties?

May the leader please show me the undertaking of deeds.

8 How comes he, Oh Leader, to remember past lives?

And how not be reborn at all in the womb?

How will his retinue become indivisible,

And his eloquence become unbounded here?

sems can kun gyi spyod pa rab tu mkhyen//

chos rnams kun la mngon par mkhyen pa 'jug//

rkang gnyis gtso bo zil gyis mi non pa//

zhu ba zhu yis bdag la lung ston cig//

chos kyi rang bzhin dngos med rab mkhyen la//

brjod du med pa tshig tu brjod par mdzad//

seng ges wa rnams ji ltar pham bgyis pa//

mu stegs gzhan la'ang sangs rgyas de bzhin te//

9 You well understand the coursing of all creatures,

And recognize all dharmas.

Best among bipeds, insuperable one,

Since I ask you a question, instruct me.

10 You well know the own-being of dharmas to be nonexistent,

Yet discuss it in ineffable speech.

And as jackals by the lion are beaten,

Are Hindus by the Buddha.

sems can kun gyi spyod pa rab mkhyen cing//
chos rnams kun la'ang ye shes rjes su 'jug//
ye shes chags med spyod yul yongs su dag//
chos kyi mnga' bdag bdag la de lung ston//

'das pa mkhyen cing ma 'ongs de bzhin te//
de ltar 'di na ci mchis pa yang mkhyen//
dus gsum la ni ye shes thogs med 'jug//
de phyir bdag zhu shā kya seng ge la//

11 You well understand the coursing of all creatures,
And come to know all dharmas;
Of unattached gnosis and purified sensory range,
Master of Dharma, instruct me.

12 You know the past and the future as well,
And what transpires here and now.
Your gnosis is unhindered in the three (realms of) time,
So I ask you, the Śākya lion.

dus gsum ldan pa'i rgyal ba'i chos nyid ni//
chos kyi rgyal pos chos nyid rab tu mkhyen//
rang byung chos kyi ngo bo nyid la mkhas//
de phyir bdag zhu ye shes rgya mtsho la//

khyod la 'khrul ba'i chos ni ci yang med//
de bas khyod kyi sems pa ma lus spangs//
mdud spangs tha ba gti mug rab tu bcad//
mi dbang bdag la byang chub spyod pa ston//

13 Dharma's essence belongs to the Jinas who possess the three times;
The King of Dharma well understands dharmaness.
The Self-Emergent is learned in dharmas' own-being,
So I ask the Ocean of Gnosis.

14 You have no errant Dharma at all.
So your thought is wholly cast off;
Having cut the knots, exhausted harsh delusion,
Point me, Chief of Men, to the enlightenment course.

chos kyi mtshan nyid ci 'drar rgyal bas mkhyen//

chos kyi (65b) mtshan nyid de 'dra bdag la ston//

65b

bdag gis mtshan nyid de 'dra'i chos rtogs nas//

mtshan nyid de 'dra'i byang chub spyod pa spyad//

sems can spyod pa mi mthun mtha' yas pa//

ji ltar spyod pa spyad par 'jug pa lags//

gang thos sems can spyod pa 'tshal 'gyur ba//

spyod la 'jug pa bdag la bshad du gsol//

15 However the Jina understands the characteristic of Dharma,

Let him show it to me.

Having learned the Dharma corresponding to that definition,

I'll take the enlightenment course that accords with it.

16 The courses of creatures being endlessly bewildered,

How, to progress, shall they undertake to act?

Please explain to me the entrance to the course,

That having heard, I may set it forth to them.

mtshan nyid mi mthun chos kyi rang bzhin mtshan//
ngo bo nyid stong rang bzhin rnam dag pa//
byang chub sems dpas ji ltar mngon sum 'gyur//
chos kyi tshul rnams bdag la bstan du gsol//

'di la chos rnams kun gyi pha rol phyin//
bstan pa'i tshig kun la yang shin tu mkhas//
the tshom mi mnga' nem nur the tshom med//
bdag la sangs rgyas byang chub bstan du gsol//

- 17 The marks of dharmas' own-being, so variously defined,
Are essentially empty, by nature quite pure;
However does the Bodhisattva see them?
Please teach me the ways of the Dharma (in perception).
- 18 Perfected in all dharmas here (in the world),
And trained in all expository speech,
Doubtless, possessed of no perplexity or doubt,
Please show me the Buddha's enlightenment.

de nas bcom ldan 'das kyis zla 'od gzhon nur gyur pa'i sems kyis
rtog pa sems kyis mkhyen nas zla 'od gzhon nur gyur pa la bka' stsal
pa/

gzhon nu/ byang chub sems dpa' sems dpa' chen po chos gcig dang
ldan na yon tan 'di dag ¹rab tu thob ste¹/ myur du bla med pa yang dag
par rdzogs pa byang chub kyang mngon par rdzogs par 'tshang rgya'o//
chos gcig po gang zhe na/ gzhon nu/ 'di la byang chub sems dpa' sems
dpa' chen pos chos thams cad kyis ngo bo nyid shes pa yin no//

gzhon nu/ ji ltar na byang chub sems dpa' sems dpa' chen pos (66a) 66a
chos thams cad kyis ngo bo nyid shes zhe na/ gzhon nu/ 'di la byang
chub sems dpa' sems dpa' chen pos chos thams cad kyis ming med cing
ming dang bral bar rab tu shes so// chos thams cad sgra med pa/ tshig
gi lam dang bral pa/ yi ge dang bral ba/ skye ba dang bral ba/ 'gog
pa dang bral ba/ rgyu dang mtshan nyid mi mthun pa/ rkyen dang mtshan
nyid mi mthun pa/ dben pa'i mtshan nyid 'di lta ste/ mtshan nyid med
par mtshan nyid gcig pa/ mtshan nyid dang bral ba/ bsam gyis mi khyab
pa/ bsam pa dang bral ba/ yid dang bral bar rab tu shes so//

de nas de'i tshe bcom ldan 'das kyis tshigs su bcad pa 'di dag
gsungs so//

Then the Lord, reading his mind,^a addressed the youthful Candraprabha.^b

Endowed with one dharma, Oh Youth, the Bodhisattva, great hero,^c obtains these qualities, and is soon fully awakened to the utmost right and perfect enlightenment. "(With) which dharma in particular?"^d Here, Oh Youth, is meant that the Bodhisattva, great hero, understands (as it truly is)^e the own-being of all dharmas.

"And how, Oh Youth, does the Bodhisattva, great hero, understand the own-being of all dharmas?" Here, Oh Youth, is meant that the Bodhisattva, great hero, understands all dharmas as being without name, and freed of words.^f He understands all dharmas^g as freed from sound, beyond the range of speech (and) devoid of syllables,^h (and so) unarising (and) freed from cessation, divorced from causal definition (and) divorced from conditional definition,ⁱ but characterized by detachment, and having marklessness for its only mark, as freed of marks,^j inconceivable, free of reflexion,^k free of mind.^l

Then at that time the Lord uttered these verses,

chos rnams bstan pa gcig po ni//
chos rnams thams cad mtshan nyid med//
yang dag ci bzhin rab mkhyen pas//
shes rab mchog gis bshad pa yin//

de lta bur ni chos bstan rnams//
byang chub sems dpa' sus shes pa//
mdo sde bye ba rab ston kyang//
de la byang chub rgyun chad med//

19 One teaching alone of dharmas:

"All dharmas are markless",
Understanding how they truly are,
Is taught by the most wise.

20 In the Bodhisattva who understands

The Dharma-teachings in that way,
Though he preach a million sūtras,
The enlightenment will be free from interruption.

'dren pas byin gyis brlabs pas na//
yang dag nyid kyi mtha' yang shes//
yang dag mtha' de rab shes na//
de la ci yang bshad pa med//

gcig gis kyang ni thams cad shes//
gcig gis kyang ni thams cad mthong//
ji ¹snyed¹ mang por ²bshad na yang²//
(66b) de la dregs pa skye ba med//

66b

- 21 For empowered by the magic of the Leader,
He knows the very limit of the real;
If he understands that true limit,
Nothing is preached there at all.
- 22 He knows all in terms of one,
By one thing he sees all;
And however much he preaches,
In him no pride will arise.

1--1 snyad Pr. May 337.

2--2 bshad byas kyang ibid.

chos rnams thams cad bdag med par//
de ltar sems kyis nges brtags shing//
ming du bstan pa bslabs pas na//
yang dag nyid du tshig kyang smra//

sgra dbyangs gang dag ci thos pa//
de yi sngon gyi mtha' shes te//
sgra yi sngon gyi mtha' shes nas//
sgra dag gis ni de mi 'phrogs//

- 23 So the mind is bent to the earnest contemplation
That all dharmas are impersonal.
But trained in verbal exposition,
He preaches as well in actual speech.
- 24 Of any sweet sounds that he hears,
He knows the initial limit;
Having known the sounds' beginning,
They don't take him in.

sgra yi sngon mtha' ji 'dra bar//

chos rnams mtshan nyid de bzhin te//

chos rnams de ltar rab shes na//

mngal du skye bar mi 'gyur ro//

chos rnams thams cad mi skye zhing//

'byung ba med par rab tu shes//

bstan pa 'di ni rab shes na//

rtag tu skye ba dran par 'gyur//

25 Like the beginning of sound,
Is the definition of dharmas;
Understanding dharmas in that way,
He won't come to rebirth in the womb.

26 All dharmas are unborn,
And known to be unevolving;
If one understands this teaching,
He will always remember past lives.

¹nam zhig skye ba dran gyur na¹//
de tshe bya ba dag la 'jug//
bya ba dag la zhugs pa yi//
'khor rnams shin tu mi phyed 'gyur//

de ltar chos rnams stong par ni//
byang chub sems dpa' sus shes pa//
des ni gang yang mi shes med//
' di ni ci yang med pa'i mtha'//

27 When mindful of past lives

The deeds are then undertaken,
Of the one undertaking the deeds,
The retinue won't be divided.

28 So to the Bodhisattva who knows

All dharmas to be empty,
Nothing at all is unknown.
This is the limit of nothing-at-all.

1--1 K. skye ba dran par ji ltar 'gyur

ci yang med pa'i mtha' la yang//

byis pa dag gis ci dag brtags//

bskal ba bye bar de dag des//

yang dang yang du 'khor bar gyur//

ji ltar 'dren pas mkhyen pa bzhin//

gal te de dag rtog rig na//

de las sdug bsngal mi skye ste//

ngan 'gro rnam su 'ang de mi 'gro//

29 But at the limit of nothing-at-all

The callow imagine some things,

Whereby for millions of ages,

They come into saṃsāra again and again.

30 If they only perceived those imaginings

As they're understood by the Leader,

Suffering wouldn't be born of them,

Nor would they fall into lower states of rebirth.

so so'i skye bo thams cad kyis//
de ltar tshul 'di ma shes pas//
gang du chos rnams 'gag pa yi//
'di 'dra'i chos (67a) rnams spong bar byed//

67a

chos kun rnyed pa med par ni//
chos kyi 'du shes gang byung ba//
de lta bu yi 'du shes te//
'du shes de ltar rig par gyis//

- 31 So all the common people,
By ignorance of this method,
Reject dharmas like these,
Which suppress any dharmas.
- 32 Non-appropriation of all dharmas,
Develops one's notion (saṃjñā) of Dharma;
That notion being (born) so,
Let one perceive things (vi-jānātha) in accordance with it.

rnam par shes dang 'du shes su//
byis pa dag gis 'di brtags te//
brtags pa yi ni chos rnams la//
mkhas pa 'dir ni rmongs mi 'gyur//

stong pa rnyog pa med pa'i chos//
'di ni mkhas pa'i sa yin te//
'di la byis pa'i spyod yul med//
sangs rgyas sras kyi spyod yul lo//

33 This is construed by the naive
As awareness (vi^jñāna) and idea (sa^mjñā).
(But) the learned aren't confused here,
As to "dharmas" being construed.

34 "Empty and unturbid dharmas":
This is the stage of the learned;
Here is no range for the callow,
(But) the range of the Buddha's disciples.

zhi ba stong pa rab bstan pa//
'di ni byang chub sems dpa'i sa//
'di ni sangs rgyas sras spyod pa//
sangs rgyas chos kyi rgyan yin no//

'di ltar byang chub sems dpa' dag//
bag chags rab tu spangs gyur pa//
de dag gzugs kyis mi 'phrogs te//
sangs rgyas rigs la de dag gnas//

- 35 This "calm and empty" doctrine,
Is the Bodhisattva stage;
This career of the Buddha's disciples,
Is an ornament of Buddha-dharmas.
- 36 As those Bodhisattvas
Have removed (all) inclinations,
Material things don't fool them;
They are based on the family of the Buddhas.

chos rnams thams cad gnas med de//

de dag la ni gnas yod min//

gang gis de ltar gnas ¹shes¹ pa//

de la byang chub rnyed mi dka'//

sbyin dang tshul khrims thos dang bzod//

bshes gnyen bzang po bsten byas nas//

bya ba 'di dag rnam rig na//

byang chub myur du de 'tshang rgya//

37 All dharmas are without basis,

No basis is found for them;

One aware of the basis in that way,

Has no trouble in reaching bodhi.

38 Giving, morality, study and forbearance,

Cleaving to the spiritual friend:

Being cognizant of these duties,

He awakens quickly to bodhi.

¹de la lha klus rtag tu bkur sti byed¹//
gnod sbyin lha min lto 'phye dri za dang//
nam mkha' lding gi rgyal po thams cad dang//
mi 'am ci dang srin pos mchod pa byed//

sangs rgyas bye (67b) ba de yi snyan pa brjod//
bskal pa bye ba mang por mi 'chad par//
chos bshad pa yi bsngags pa brjod na yang//
de yi mu mtha' zad par nus mi 'gyur//

67b

39 Devas and nāgas always treat him with respect;
Yakṣas, asuras, serpents and gandharvas,
With all the garuḍa-kings,
Kīṃnaras, and demons do him honor.

40 His glory is extolled by a million Buddhas,
(But) even if, through many millions of ages,
There was continuous praise on the part of Dharma-preachers,
They couldn't completely exhaust it.

1--1 P. de la lha klu rtag tu bkur bsti byed//

K. de la lha klu rtag tu bkur sti byed//

¹byang chub sems 'dpa' gang gis stong shes pa//¹

de ni srog chags bye ba'i don mang byed//

shin tu ²nges² pas 'khor la chos ston te//

thos nas dga' zhing ri mor byed pa skyed//

de dag gis ni ye shes yangs pa 'byung//

de phyir rgyal ba mi mchog mthong bar 'gyur//

zhing rnam na yang bkod pa bzang po mthong//

'jig rten mgon po de la chos rnam ston//

41 One knowing emptiness is a Bodhisattva,

For millions of animate creatures he does much good.

He teaches Dharma with authenticity to his following,

Who, having heard, produce for it fondness and reverence.

42 Their cognition becomes extensive;

By it they see the Jinās, best of men.

And they see in the fields a splendid array:

The world-saviors are teaching dharmas for them.

1--1 K. gang gis stong nyid shes de byang chub sems//.

2--2 P. des.

chos kun sgyu ma lta bur shes par ¹gyis¹//
ji ltar bar snang rang bzhin stong pa ltar//
de dag gi yang rang bzhin de 'drar shes//
de ltar spyod pa ci la'ang chags mi 'gyur//

ye shes changs pa med pas don byed cing//
'jig rten na yang byang chub spyad mchog spyod//
shes pas chos kun ²la'ang² rab brtags te//
de dag zhing rnam gzhan du'ang sprul pa 'byed//

- 43 Know all dharmas to be illustory,
As the sky is by nature void.
Coursing intent on the knowledge that their nature is like that,
One won't grow attached to anything at all.
- 44 With unprejudiced gnosis he does them benefit,
For coursing through the world is the most enlightened course.
By gnosis perceiving all dharmas,
He diffuses emanations even through foreign lands.

1--1 K. bgyis.

2--2 K. la yang.

sprul pa de dag sangs rgyas don byas nas//
ji ltar chos nyid bzhin du rang bzhin 'gyur//
byang chub sems la mi gang gnas pa rnam//
bsam pa ji bzhin don rnam rnyed par 'gyur//

sangs rgyas rigs ni gnas par gang brtson pa//
de ni rtag tu sangs rgyas byas pa gzo//
rnam par 'bar ba'i lus dang rab ldan zhing//
mtshan bzang sum cu rtsa gnyis de la 'byung//

- 45 Those phantoms, having done their Buddha-work,
Become by nature just like dharmaness.
Any men established (by them) in the thought of enlightenment
(Nonetheless) will attain the goals according to their intention.
- 46 One striving to join the lineage of the Buddhas
Always should remember the Buddha's deeds.
Acquiring a body that blazes forth,
Thirty-two lucky signs on him will appear.

(68a) phan yon gzhan yang mang po mtha' yas pa//
ting 'dzin mchog la spyod pas thob par 'gyur//
rtag tu mi sgul stobs kyang che bar 'gyur//
de yi gzi brjid rgyal pos mi bzod de//

mkhas pa su dag sangs rgyas chos spyod pa//
byad bzhin bzang zhing shin tu mdzes par 'gyur//
bsod nams gzi brjid dpal gyis mngon 'phags te//
lhas kyang de yi gzi brjid bzod mi 'gyur//

- 47 And other advantages, profuse beyond bounds,
By coursing in the best samādhi he will obtain.
He becomes ever unshakeable, (he becomes) one greatly empowered;
His majesty no kings (can) endure.
- 48 Scholars who practice the dharmas of the Buddha,
Become physically beautiful and very attractive.
With merit, splendour and glory they are exalted,
(Until) the very gods can't bear their majesty.

su dag byang chub sems la ¹brtan¹ gnas pa//
de ni rtag tu srog chags kun gyi bshes//
sangs rgyas byang chub 'di ni rab ston pa//
de la nam yang mun pa med par 'gyur//

sgra dang tshig gi lam bral brjod du med//
nam mkha' ji bzhin chos kyi rang bzhin te//
'di lta bu yi tshul mchog rnam rig na//
de yi spobs pa dag kyang mi zad 'gyur//

49 Those established firmly in the thought of enlightenment,
Are ever (good) friends to all (other) animate creatures.
Revealing this enlightenment of the Buddhas,
There is never in them any darkness.

50 Beyond the range of sound and speech, ineffable,
The own-being of dharmas is like the sky.
Investigating the supreme way which accords with this,
Not even their eloquence will fail.

mdo sde dag ni brgya stong rab bshad kyang//
sngon gyi mtha' ma phra zhib rab tu shes//
chos kyi rang bzhin shin tu phra shes pas//
mkhas pa'i tshig ni rtag tu thogs pa med//

rtag par tshul brgya dag la mkhas gyur cing//
sgra dang nges tshig rnam pa mang la mkhas//
las dang 'bras bu rnam smin nges pa ste//
khyad par 'phags pa'i bye brag de 'drar 'gyur//

- 51 As for the sūtras: even preaching a hundred thousand,
He understands (their) exceedingly subtle beginning.
By knowing the very subtle own-being of dharmas,
The speech of the wise is unobstructed always.
- 52 They are always skilled in numerous modes,
Learned in language and grammar of many sorts.
Certain about karma and the ripening of its fruits,
They become like that class particularly exalted.

mkhas pa bdag nyid chen po stobs bcu'i sras//

ma ¹tshang med¹ pa'i stobs kyis shugs 'chang zhing//

shin (68b) tu phra ba'i rang bzhin chos shes pas//

68b

de yi dran pa rtag par yongs su dag//

shin tu phra ba'i rang bzhin chos shes pas//

yid du mi 'ong sgra ni thos mi 'gyur//

rtag tu snyan cing yid 'ong sgra yang thos//

de yi tshig ni rtag tu yid 'ong 'gyur//

53 Pandits, great-souled, offspring of the ten powers,
Maintaining strength with indeficient powers,
Knowing the very subtle dharmic own-being,
Their mindfulness is forever perfectly pure.

54 Knowing the very subtle dharmic own-being,
A disagreeable voice is never heard.
The voice one hears is always sweet and pleasing:
His words will always be agreeable.

shin tu phra ba'i rang bzhin chos shes pas//
dran dang blo gros shes rab rtogs dang ldan//
de bzhin sems kyang rnyog med dang bar 'gyur//
mdo sde brgya phrag du ma rab tu 'chad//

yon tan 'di dra'i rang bzhin chos shes pas//
yi ge dang ni tshig rnams 'byed la mkhas//
tha dad pa yi sgra mang du ma shes//
don dang tshig 'bru la yang mkhas par 'gyur//

55 Knowing the very subtle dharmic own-being,
He has mindfulness, intelligence, knowledge and understanding.
And likewise his heart becomes untroubled and sincere;
Explaining many hundred thousands of sūtras.

56 Knowing the dharmic own-being which has such qualities,
Expert in the analysis of syllables and words,
Knowing many divers types of articulation,
He is skilled in the letter and the spirit too.

shin tu phra ba'i rang bzhin chos shes pas//

¹lha dang mi dang klu 'brug srin po dang//

lha min lto 'phye mi 'am ci la yang//

rtag tu sdug cing yid du 'ong bar 'gyur¹

shin tu phra ba'i rang bzhin chos shes pas//

'byung po ²yi dwags² srin po'i tshogs rnam ni//

sha la za ba shin tu mi zad pa//

de dag nam yang de la 'jigs mi byed//

57 Knowing the very subtle dharmic own-being,

To gods men, dragons, demons,

Asuras, serpents, and kinnaras

He is always dear and pleasing.

58 Knowing the very subtle dharmic own-being,

Hordes of bhūtas and pretas and demons,

Those insatiable carnivores,

Never elicit from him (any) fear.

1--1 K. lha dang mi dang lha ma yin du bcas pa'i 'jig rten rnam
la yang yid du 'ong bar 'gyur ro//

2--2 P. yi dags.

mkhas pa de dag yangs pa'i gtam thos nas//
shin tu dga' zhing ¹ba¹ spu zing zhes byed//
sangs rgyas la yang dga' ba rgya cher bskyed//

bde bar gshegs pa'i chos mdzod 'di bzung ba'i//
bskal pa stong ³mang³ de yi bsod nams stobs//
rab tu brjod kyang rdzogs par (69a) mi nus te//
dpag tu med cing mtha' yas tshad med do//

69a

59 Having heard the expansive discourse of those scholars,
They are thrilled, which causes "their hair to stand on end".
They evince adoration for the Buddhas too,
Deriving inconceivably great benefit.

60 One couldn't finish, even if he expounded
For many thousands of ages, the powerful merit of one
Who has mastered this Dharma-treasury of the Sugates:
It is countless, infinite, and immeasurable.

1--1 P.Lh. pa. Our emendation.

2--2 P. 'thob.

3--3 K. ngam.

ting 'dzin zhi ba'i mchog 'di bzung ba yis//
'das pa'i rgyal ba dpag med thams cad dang//
sangs rgyas ma byon pa dang phyogs bcu na//
sangs rgyas gang bzhugs de dag de yis mchod//

skyes bu la la bsod nams 'dod pas 'dir//
stobs bcu ldan pa'i thugs rje can dag la//
dga' ba dpag tu med pa bskyed nas ni//
bskal pa mtha' yas dpag med rim gro byas//

- 61 By the mastery of this "best of the calm samādhis",
They honor all the numberless past Jinas,
All the future Buddhas, and any Buddhas abiding
In the ten directions (now).
- 62 A certain man, desiring merit here,
Having produced measureless affection
For the Compassionate Ones of the Ten Powers,
Makes offerings for unlimited, countless ages.

skyes bu gnyis pa bsod nams 'dod pa yis//

don dam tshul 'di las ni tshigs bcad gcig//

phyi ma'i dus su gyur tshe 'dzin pa ni//

de la snga ma'i bsod nams char mi phod//

'di ni sangs rgyas mchod pa rab mchog ste//

phyi ma mi ¹bzad¹ dus su gyur pa'i tshe//

'di las tshig bzhi'i tshigs bcad gcig thos nas//

'dzin pa des ni sangs rgyas thams cad mchod//

63 A second mand, desirous of merit,

When the last days (of the Dharma) have arrived,

Remembers one verse from this system of higher meaning:

The merit of the former is no match for this.

64 This is the most excellent worship of the Buddhas;

When the last unendurable hour is arrived,

Having heard but a single quatrain of this,

One mastering it does honor to all the Buddhas.

de dag rtag tu rnyed mchog legs par rnyed//

de dag grong gi zas mchog legs par zog//

stobs bcu'i sras kyi thu bo dam pa ste//

de yis rgyal ba mang po yun ring mchod//

bya rgod phung po'i ri 'dir nga yang mthong//

de dag sangs rgyas mkhyen la ngas lung bstan//

mya ngan nga 'das nas ni byams pa yang//

de tshe de la lung yang ston par 'gyur//

65 They always acquire well the most expensive goods;
They always eat well the best food of the town,
Noble seniors among the offspring of the ten powers:
For a long while many Jinas are honored by them.

66 Just as I am seen here on Vulture Peak,
As I instruct them in the Buddha-gnosis,
When I have passed (beyond) pain, Maitreya likewise
Will confer instruction on them.

de bzhin sangs rgyas tshe dpag med pa yang//

(69b) nga yi bde ba can du kun 'dod zhes//

phan yon rnam pa du ma de la 'chad//

mngon dga' der song sangs rgyas mi 'khrugs mthong//

bskal pa brgya stong dpag tu med par yang//

log par ltung ba'i 'jigs pa yong mi 'byung//

byang chub spyad pa mchog 'di spyod pa ni//

rtag tu yid rab bde ba myong bar 'gyur//

de phyir bye brag 'di phags de ¹'dra¹ ste//

'di ni rab tu bshad pa phan yon mchog//

so so'i tshig la nga yi rjes slob la//

phyi ma'i dus la mdo sde 'di ²zung² shig//

mdo sde 'dzin pa'i le'u ³ste/ bcu³ gcig pa'o//

67 And likewise Amitāyus Buddha,

Saying, "I wish you all in my Sukhāvatī",

Tells its many advantageous aspects.

(Or), going to Abhirati, they see the Aksobhya Buddha.

68 Even through countless hundreds of thousands of ages

Never is there the fear of falling back;

Coursing this excellent Bodhisattva-course,

They experience eternal beatitude.

69 It follows that they are of this exalted class,

Which is the greatest advantage that has been preached.

(So just) follow my lead regarding each phrase,

And master this sūtra in the latter days.

IV.

COMMENTARY TO THE TRANSLATION

This chapter is divided into six sections, according to the narrative divisions of the text. There is a prose prolegomena, a song of praise by Candraprabha, a preface in prose to his questioning, his enquiry, a response by the Buddha in prose, and an extended verse preaching. Comments on the prose sections refer to alphabetical annotations.

A. Prolegomena

^a"The Lord" (bhagavan) refers to the Buddha. It is translated into Tibetan as bcom ldan 'das, "one who passes with victory." The Kīrtimālā explicates it thus,

"Bcom ldan 'das. A scriptural passage says that,

"He is called one "victoriously passed" by virtue of having dispersed¹ any inimical factors, such as the obscurations of the infections, and of perceivable objects,² produced in turn from passions and from deeds."

"In line with this authentic saying (of the Buddha), he is the Lord by virtue of having dispersed (bcom pa) such things as the (three) infections, of (in other words), by possessing six things, might and a good physique, glory, fame and gnosis, and absolute diligence, he passes victoriously. Wholly possessing "might, etc.," he is (their) Lord.³

^bHis full title is Candraprabha-kumārabhūta (zla 'od gzhon nur gyur pa), "the youthful moonlight," or "moonlight in the form of, (having become), a youth."

This affluent lay disciple of the Buddha is the principal interlocutor and, after the Lord himself, the chief protagonist of the sūtra.⁴ He is described as one who "has done service to former Jinas (and thereby, K.) planted wholesome roots, who remembers his former births (in which he did so), is stationed correctly in (the Dharma of) the Greater Vehicle, and is diligent in the Great Compassion."⁵

He stands in the tradition of the Perfection of Wisdom Bodhisattvas, as listed in the MHV (#689). His attainment of Buddhahood is predicted by Śākyamuni in Chapter XV of the SR. By remaining celibate and meditatively cultivating the royal samādhi, he will become a Jina (i.e., a "vanquisher" of Māra) named Immaculate Light (dri med 'od, vimala-prabha).⁶

The epithet "youthful" carried the connotation of royalty. So Régamey translates it "Prince". In a past life, it is said, he was a pious king who renounced the world.⁷ Mañjuśrī is also called kumārabhūta, and for a similar reason, his history as King Amba,⁸ Guenther translates his name "Mañjuśrī who was once a Prince."⁹ He is considered a prince, moreover, by virtue of his position as "disciple of the king of the world" (rgyal sras, jinaputra).

This youthfulness has definite iconographic functions. Both these Bodhisattvas are pictured as ever-youthful. They are analagous to the Hindu god Brahmā in his Sanatkumāra ("ever-youthful") form.¹⁰ Tucci points out, à propos the youthful form of Avalokiteśvara, that in Indian mythology sixteen is the perfect age for a god, as the kumārī in tantric ritual must

be sixteen.¹¹ So the stylized iconography portrays them in an eternally youthful form for reasons of cult.

Kumāra, generally translated gzhon nu, "youthful," can also be glossed gzhon sha can, "with youthful complexion,"¹² or "the tender youth." It is a function, Das suggests, of preserving celibacy (brahmacārya).¹³ In the iconography of the Mañjuśrīmūlakalpa, Mañjuśri is represented as wearing the robe of a celibate. (Indeed, in some tantric observances he is the only divinity without consort.) All sixteen Bodhisattvas forming the retinue of eight Buddhas, bear the traits of the kumāra, decked out in all their adornments.¹⁴ Mañjuśri (and so the rest) is described in this text (after the French of Lalou) as "having the aspect of a princely adolescent,¹⁵ coiffed with a pañcacīra, adorned with all the ornaments of a prince (kumāra). With his left hand, he holds a blue lotus, with his right hand, he salutes the Tathāgata. His body is seductive and his aspect propitious. His glances are directed towards the Tathāgata. His face laughs a little, it is surrounded by a circle of flames."¹⁶

Candraprabha, in this tradition, is positioned closest to the preaching Buddha, after Mañjuśri.¹⁷

Kumāra represents then, in regard to certain Bodhisattvas, a form of divinity, eternally adorable, and associated by analogy with human royalty.

In Tibet, since the SR was translated, Candraprabha has reincarnated there. Sgam-po-pa, the founder of the Bka'-bgyud-pa sect, is regarded as his emanation-body.¹⁸

Neither Candraprabha nor the SR have much place, on the other hand, in Chinese Buddhist worship. In a Chinese translation of the Vimalakīrti-nirdeśa, he appears in a list of Bodhisattvas.¹⁹ He has been found once in

Tun Huang, in a painting (dated 642)²⁰ of the eastern paradise of Bhaiṣajyaguru-prabhāsa. Candraprabha appears to the left of this medicine-Buddha, opposite Sūrya-prabha (sunlight).²¹ This is the only specific reference to him as personified light.

Light (prabhā) is of three sorts, (1) the light which illumines darkness, that is (a) of the stars and the moon (candraprabhā), (b) of the sun, and (c) of fire and artificial luminaries, (2) the abstract light of gnosis or spiritual intuition, and (3) light which emanates from the body.

This last, as the halo, is associated with divinity. Every god, says Tucci, "is light itself."²² Light radiates from the bodies of Buddhas and advanced Bodhisattvas through the ūrṇākośa, the clockwise tuft of hair between the eyebrows which is the thirty-second of their miraculous characteristics.²³ This is the light which justifies the translation of bodhi by "enlightenment". Candraprabha is already radiant but his light, on the attainment of complete awakening (sambodhi) will, it is predicted, become the pure (vimala) light of bodhi (see n.6 above).

^cCorrect bshems pa, in accordance with p (42b.8) to bshams pa. The former term is not found in the dictionaries, although Das has an entry for bsham ma (Skt. vañcanā, "to defraud", but it is used in the AK (I.10.comm.) to designate a "military parade (senāvyūha, Skt. ed. p.7).

The idea is that of "display"; it is probably a causative derivative from shes pa, "to know", as is prajñapta (the Skt. here) from jñā. So here it means "made known" or "proffered".

^dThat is, in order to their rank. In Chapter I (Lh.1b-4a) the complete assembly, including divinities, is detailed.

^eLit. "having known" (rig nas, viditvā). His retainers did the actual ushering.

^fK. "having satisfied them with . . . he waited on them" (tshim par byas nas/ bdar te). He explains it as "having made them happy, whatever their desires" (ci bzhed pa rnams ji ltar bde bar byas nas 65b.4).

^hLit. "with the hundred good tastes."

ⁱLit. "conceal the hands" (phyag bcabs par). We understand it according to visual instruction of the Sde-gzhung Rin-po-che. The Sanskrit says, "having seen the Lord eat, (and) place his washed hands aside" (bhagavantam bhuktavantam apanītadhautapāṇim viditvā, 68.5).

Das, evidently guessing, defines the phrase as "salutation in secret" (391b).

^jTwo upper robes and a skirt, as monks dress themselves to this day.

^kThese robes are offered "as fee for teaching the Dharma" (chos ston gyi yon du, K.). The commentator omits repetition of their recipient, "the Lord".

^lCorrect the Skt. adātu to adāt by amending the u to a virāma, no doubt a typographical error.

^mAs K. clarifies it.

ⁿThe following, including the five-verse hosanna, is not included in the older Gilgit ms. In the Tibetan translations, and the later Nepalese mss., the contradiction ensues that Candraprabha, who has been personally distributing all this, now rises from his seat.

^oSkt. lit. "honored" (abhyarcya).

^pMāṇḍārava (as it is usually spelled in BHS) flowers of the "coral tree" (MW 788b) are large purple blossoms which rain down on special occasions from heavenly trees.

Worship of the Buddhas, the Bodhisattvas and the monastic Community by means of such offerings is an exercise of the first perfection, that of giving. Its ten advantages are detailed in a chapter of the SR (#27 in the Tib. ed.) called "The Advantages of Giving." In general, its practice produces "the factor of renunciation capable of destroying avarice."²⁴ The preaching of Dharma by the Buddha, in return, is an example of the second and higher form of this virtue, and as such it is a major theme of Chapter XI.

B. Hosanna

Before even mentioning him by name, the opening verses adore the body of the Buddha. Among the distinguishing features of the pre-Mahāyāna sects, their Buddhology is perhaps the most prominent. By western analogy it is termed docetism. The docetae, from the Greek dokein, "to appear", were an early heretical sect which held that Christ's body was merely a phantom or appearance or that, if real, its substance was celestial. These Buddhists likewise maintained that the real Buddha is transcendent.

The generators of this view were called Transcendentalists (lokottara-vādins). Their Mahāvastu ("the great subject"), a lengthy Vinaya work detailing the life and legend of the Buddha, dates from the first or second century B.C. and is the earliest extant work in BHS.²⁵

The Transcendentalists were a radical caucus among the Mahāsaṃghikas, a loose aggregate of liberals who dominated the third great council of Buddhists. This meeting had been convened by Aśoka in 340 B.C. at his imperial capital at Pāṭaliputra, in order to heal schisms within the Buddhist community. We know that this aim was defeated, not only by this name, Mahāsaṃghikas, "those who form the greater part of the monastic Community," but also from the lengthy discussions on various sects engendered in its wake. The Katthāvatthu, for example, an Abhidharma text of the Orthodox (sthavira) of the council, whose Pāli canon survives in Burma and Ceylon, is devoted to a "refutation of false views". It is an incomparable source-work for Buddhist ideas of the time.

A second source for the discussion of sectarianism is the first century Treatise of Vasumitra, "On the Eighteen Schools (of the hīnayāna)".²⁶ A differing account of the same subject, by Bhavya, has been translated by Rockhill from the Tibetan.²⁷

The proto-Mahāyānist believed, according to Vasumitra, that the Buddha, who is transcendent, is without the defiled factors (āsrava-dharmas) of the common material body. He dwells in samādhi, utters only revelation, and has limitless power, energy, and life.²⁸ By some, called Vetulyakas, the Teacher is considered as "only a phantom body" (nimitta-rūpa-mattaka) emanated from the Tuṣita heaven to preach the Dharma.²⁹

This docetism is known to precede the time of the SR. In a Mahāsaṃghika account of the first council, translated into Chinese between A.D. 148 and 170, it is told how Ananda, long the personal attendant of the Buddha, became the scapegoat for his demise, by reason of failing to beg him to remain in the world. In being so intimate with the Lord, it is alleged,

he took the physical body to be the only one. Kāśyapa, chairman of the council, reproaches him (from the French of Przyluski),

"Oh Ānanda! It is not enough to manifest filial piety and to recognize the blessings; there is also the dharmakāya of the Tathāgata, and to honor it, that it merit."³⁰

The worship of the Buddha, paralleled by Hindu devotion (bhakti) to Krishna, is the hallmark of the Mahāyāna. Philosophically it develops from the identification of the teacher with his doctrine, and the view of him as its embodiment.³¹ In the early Mādhyamika, the physical presence (rūpakāya) of the Buddha is regarded as a function of the Dharma, and worship is directed toward him, as its personification. In the chapter of the SR on "the body of the Tathāgata, it is said,

"If it is so, O Youth (that those attached to the body are reborn in hell), the Bodhisattva, great hero, desiring this samādhi and desiring that he be awakened rapidly to the utmost right and perfect enlightenment, will not view the Tathāgata as the physical body. Why so? The Lord Buddhas are a function of the dharmakāya, not of the physical body."³²

The dharmakāya transcends the world. Like space it is illimitable, beyond the senses, and inconceivable; it is synonymous with nirvāṇa.³³ Those who imagine they have seen the Buddha, when they've seen the golden body which illuminates the world, are mistaken. It is only thanks to the magical power (byin brlabs, adhiṣṭhāna) of the Buddha that it appears.³⁴

If no conceivable body can be that of the Tathāgata, how may he be invoked (smon pa, prārthayita)? How can his body be cognized (shes pa, jñāta)? Only by mastering this samādhi can the Buddha be known.³⁵ One must oneself transcend the phenomenal in order to know the transcendental.

The dharmakāya is not an entity (dn̄gos po, bhāva); it rises above any notion of "existence." Worship of the Buddha involves meditation on the dharmakāya, and doing this properly rids one's own mind of false notion of "existence." So the chapter on "Mindfulness of the Buddhas" says,

Those (with minds) fixed on the dharmakāya,
Know the nonexistence of all beings;
Having demolished every notion of an existent,
They don't see the Jina-chief as a physical body.³⁶

1. Candraprabha's opening speech praises the Buddha in both his forms. The first two lines, K. says, are praise in terms of the dharmakāya. He is "of perfected marks and physique" (c), however, in terms of the body of enjoyment (saṃbhogakāya).³⁷

The "salutation" (d) is worship. Only in the last verse does this hosanna (Hebrew "save now, we pray") come to the point. The Tibetan (phyags 'tshal ba) conveys the picture of a hand salute, a bowing or full prostration with palms joined at the forehead.

For "bodiless" (b),³⁸ a more literal translation would be "commanding not a corporeal frame," or "without a mortal coil." The Skt. vigraha means "body" in the sense of flesh "stretched out" or "distributed". The Tibetan improvises sku lus, "the physical body (of the Buddha)". Lus indicates the material body, sku (its honorific) shows that the Buddha is intended.

"The dharmakāya," K. comments, "is taught to be bodiless (sku med pa). Why? Because it is unborn. And in consequence, it is unceasing."³⁹ Since, properly speaking, it transcends the range of thought, 'it is inconceivable'. (All this) is praise in terms of the dharmakāya."⁴⁰

As for the physical body, it is "of perfected marks and physique" (c); that is, it shows the thirty-two major and the eighty minor marks of the emperor (cakravartin).⁴¹ Being an "Ocean of Virtues" (d) or of "good qualities," does not delimit him; the ocean is a metaphor for infinity.

The succeeding verses continue to take, as object, the material body.

2. The Buddha appears in the world a perfected Bodhisattva. As the verse says, literally, "excellent wisdom generates the hero." In K.'s reading, no mchog, "excellent", attaches itself to the noun. But the qualifier makes clear that worldly wisdom is not meant, but the Bodhisattva's perfection. As "perfection" (pāramitā, pha rol tu phyin pa, "gone to the farther shore") indicates, his wisdom is supramundane.

K. reproduces the intransitive form of the verb, and with him we read "hero born of wisdom". K. "because he is actually produced from the (meditative) cultivation of the Perfection of Wisdom."⁴²

The line, furthermore, gives some clue to the basis for the Tibetan translation of Bodhisattva as byang chub sems dpa' "hero born of (wisdom, or) the enlightened mind" (byang chub sems).

"Means" (b) is the complement to wisdom; it comprehends the other five perfections and governs his relationship to saṃsāra. K. "Because he does benefit to all beings by means of the Great Compassion which is unprejudiced."⁴³

"The prowess of strength" indicates his great strength or skill (rtsal che ba, vikrama) by virtue of Possessing the ten powers (stobs, bala) of the Buddha.⁴⁴

Like space,⁴⁵ he is literally (d) "gone to the limit of patience," in the sense of there being no limit to what he can tolerate. The compound etymologizes "perfection" (pāramitā). Whereas the Sanskrit (ksānti-pāraga) alters the verbal root ("to go"), the Tibetan varies its prefix ("beyond").

3. The next lines praise him as Exemplar. Though certainly it appears in the world, the Buddha's body cannot really be seen. For its only characteristic is enlightenment. All the attributes of the Buddha, his powers, transic states, etc., have only this characteristic. And it is defined itself as the absence of marks.⁴⁶

The body of the Buddha transcends perceptibility. For many long ages, as Chapter XXII explains, his mind has been perfectly concentrated⁴⁷ and undefiled⁴⁸ by the three infections⁴⁹ of greed, hatred and ignorance. No coarse notion⁵⁰ has arisen in him during this time; his conceptions have all been subtle.⁵¹ Because his consciousness is freed of all existents,⁵² his psycho-physical organism⁵³ is, likewise, "shiningly clear."⁵⁴ So his body is invisible to the physical eye.⁵⁵

The Buddha's appearance is the result of certain conditions. "Many may say: 'I have seen the Leader of the world; with his golden-colored bodh he illumines the entire world.' But it is only thanks to the sustaining power⁵⁶ of the Buddhas, to their magical faculty⁵⁷ and to the miraculous transformation, that the Body adorned with marks can be seen."⁵⁸

The physical body is only an appearance, in reality it is identical to the dharmakāya, which is invisible.⁵⁹ But the Buddha has power to create an appearance of himself as the "enjoyment body", replete with the miraculous marks.

The motivation for doing so is his Bodhisattva vow. Although his activity (karma) is quite appeased, he is able, through this body, to effect the welfare of beings. Śāntideva says,

As a wish-granting-jewel or an imagining-tree
Fulfills (every) desire,
So by virtue of his vow, for the sake of those to be led,
The Jina's body appears.⁶⁰

The Bodhisattva's intention of gaining enlightenment (the bodhicitta) for himself and all sentient beings, manifests itself here at the climax of his career, as superabounding compassion.⁶¹

Introducing this verse, K. asks, "How does he undertake activities such as those of the temple, or eating, drinking and teaching Dharma?"⁶² If he is by nature transcendent, how does the Buddha eat, sleep, manifest sensory awareness, etc.? These must be merely metaphorical activities.

"His sensory range is to dwell in the applications of mindfulness" (3a). These four exercises take as their object the body, sensations, thought and dharmas. Whereas ordinary beings attend to the field of sensory objects (spyod yul, gocara) as it seems to present itself, the Buddha makes of it a meditative exercise.

The applications of mindfulness are the basis of Buddhist meditation, and the first four of the thirty-seven "dharmas which are the parts of enlightenment."⁶³ Nāgārjuna describes them this way (after the French of Lamotte),

"The application of mindfulness ("fixation-de-l'attention") to the body (kāyasmṛtyupasthāna) and the applications of mindfulness to sensation

(vedanā), thought (citta) and dharmas are the four applications of mindfulness. The yogi examines (anupaśyati) these four areas in four ways:

1. He examines the impurities of the body (kāyāśuci); 2. He examines the suffering of sensation (vedanāduhkha); 3. He examines the impermanence of thought (cittānityatā); 4. He examines the impersonality of dharmas (dharmanairātmya).

"Although these four things each possess these four characteristics, in the body, one must above all examine the impurities; in sensation, the suffering; in thought, the impermanence, and in dharmas, the impersonality."⁶⁴

These exercises belong originally to the lesser vehicle; they are included in the Mahāyāna, which has replaced the system of the "thirty-seven parts" with that of the "six perfections", if only for the guidance of sentient beings.⁶⁵ Daily activities, likewise, such as eating, drinking, and religious cultivation (K.) are games which the Buddha plays, out of his great compassion, to guide beings along the path.

His hermitage⁶⁶ is the emptiness of all things (d). K. adds that, "In order to dwell wholly in emptiness, he cleaves to the hermitage."⁶⁷ He dwells always in the samādhi which recognizes the emptiness of all things (i.e., the samādhirāja). Yet he also dwells in the hermitage, to illustrate the dedication of the yogi on the path. His sensory range being the applications of mindfulness, especially as applied to the emptiness of all dharmas, he wells in no conception of an existent thing. His "dwelling-place", therefore, is emptiness itself.⁶⁸

4. This verse deals with his compassionate motivation. K. gives it a striking interpretation: his compassion makes him seem to be dependent

on the good-will of others. "By having become dependent on (lit. "come into the power of") others of compassion (i.e., the lay benefactors), he also shows (himself) eating the food (they vouchsafe him), drinking (their) drinks and so forth."⁶⁹

5. At the peak of his role as Exemplar, the Buddha enters nirvāṇa.⁷⁰ K. says of this verse "(The lines) 'Oh inconceivable Buddha!' and so forth show, if only by the homage (shown by others), how great the wonder of (his) going into nirvāṇa."⁷¹

"Utmost" indicates the complete transcendence, or "nirvāṇa without residue"⁷² which is attained at the close of his career. Not even "subtile notions" are contained in it; it represents the re-emergence of the physical body into the dharmakāya.

6. Candraprabha's resolve (smon lam)⁷³ is the point of this short song. By it he certifies his Bodhisattvahood. He intends, by the merit which he accrues from waiting upon the Buddha and his retinue, to attain to Buddhahood himself.

Two more epithets of the Buddha in (a) deserve comment. In translating mgon as "saviour", we follow Conze.⁷⁴ It suits the context here, since Candraprabha is requesting the Buddhist equivalent of salvation. Under "equal of the unequalled" Conze cites a gloss of Haribhadra (AAA), "The Lord equals the unequalled (in) being omniscient."⁷⁵

C. Preface to Candraprabha's Questioning

^aLit. "offered for his body" (sku la gsol).

^bThe Gilgit ms. envisions him now "setting his right knee to the

ground" (dakṣiṇaṃ jānumandalaṃ prthivyāṃ pratistāpya) and "bowing his head to the feet of the Lord" (bhagavantah pādaḥ ciraśābhivandya).

^cyid kyis, manasā (not in Gilgit ms.). "This (is said) in order to indicate," K. points out, "that there is, (on the part of the Buddha), an understanding of his words without even noticing his action (of speaking them). yid kyis zhu ba zhus pa ni/ gang gi bya ba la bltos pa med par yang tshig 'jug pa yod do zhes bstan pa'i phyir te/ This point is repeated in preface to the Buddha's answering speech.

D. Candraprabha's Enquiry of the Buddha

(n.b. By the inclusion of the preceding verses, our numbering increases by six over that of the Sanskrit text.)

There are a dozen verses to the questioning, which may be divided into three parts. 1. In the first two verses (7-8) the Bodhisattva asks some questions which are on his mind. How should one practice so as to come to understand all dharmas? What is the activity which proceeds from that understanding? 2. In the next five (9-13) he exhorts the Buddha to answer by praising his knowledge and abilities. 3. And in the last five verses (14-18) of his song he continues requesting an exposition of Dharma by relating these praiseworthy attributes to the points at hand, and by showing how these in turn relate to his own ultimate goals. What is enlightenment, the way to it, the perceptions and activity stemming from it?

7-8 K. "How should it be undertaken so that one will come to know what dharmas are, and (then) enter into one's duties (in a way that is

characterized by the practice of them in accordance (with that knowledge)?
How does one come to recollect his past lives?⁷⁶ How comes one to possess
an indivisible retinue?⁷⁷ How may one attain eloquence surpassing all
bounds?"⁷⁸

(7) The "skilled Bodhisattva" (a) means one who is "wise" (mkhas pa,
vidu) in the sense of being learned or clever in one's chosen field. In
(c) mkhas pa is used again; for variety's sake we follow the Skt. vicakṣaṇa,
translating it as "discerning".

The Bodhisattva's field is the pursuit of enlightenment. His skill is
in understanding dharmas. To know anything one must recognize its
"own-being" (rang bzhin, svabhāva). This is the essence or nature of a
dharma, its unique and salient characteristic or definition (rang gyi mtshan
nyid, svalakṣaṇa). The own-being of a dharma is that which enables one to
know it distinctly from every other. The own-being of fire is its heat, the
own-being of the skandhas is suffering. It is the opposite of "other-being"
(gzhan gyi dngos po, parabhāva), "existence which is (dependent on) something
else." The concept of an own-being, it is pointed out, is based on the
assumption that each factor of the universe is independent. Since in the
Mahāyāna all factors are seen to be interdependent, it is an empty idea.⁷⁹

(8) When successful in the pursuit of this wisdom, the Bodhisattva
attains certain powers. Primarily, he overcomes attachment to existence
and the necessity for rebirth. Although he chooses to be reborn anyway,
because of his vow, he has the ability to control the form it will take.⁸⁰

9-13 Five verses expound the Buddha's omniscience and request the Dharma
of him. For his unhindered gnosis makes him eminently qualified to teach
it. This was established in the first exchange of the sūtra, in Chapter I.

There, in the assembly, Candrabrabha begs leave to pose a question. The Buddha tells him, "Let you ask, Oh youth, whatever you like of the Thus-Come-One, Arhat, and fully awakened Buddha, and I will satisfy your mind by answering. (For), Oh youth, I am omniscient, all-seeing, become the lead bull of the herd with the self-confidences⁸¹ and the powers⁸² (of gnosis regarding) all dharmas, endowed with gnosis without obscuration and the deliverances.⁸³ There is, Oh youth, in the unbounded limitless realms of the world, no failure whatsoever on the part of the Thus-Come-One in knowing, seeing, hearing, mental grasp, realization (in action), or complete and perfect enlightenment. There is always, Oh youth, opportunity for you to ask and enquire of the Thus-Come-One and I will, by answering any such question, satisfy your mind."⁸⁴

(9) So the Bodhisattva alludes in this speech to the Lord's omniscience, and to his promise to solve any problems put to him. He demands instruction⁸⁵ from him.

The Buddha understands the careers of all beings throughout their many past and future lives (9a). And in the present, his "full cognition occurs with respect to all dharmas" (b).

(10) What is this understanding? In the lesser vehicle it consists in an insight into the essential emptiness of the ego (ātma-svabhāva-śūnya), effected by its analysis into heaps of dharmas, and the examination of its karmic origins. But here (10a) these dharmas are also viewed as devoid of any nature of their own (dharmā-svabhāva-śūnya).

To communicate this fresh insight a new term is introduced (13), dharmatā, "dharma-ness" or "the essence of dharma" (chos nyid = chos kyi ngo bo nyid). And since dharmas are without essence, dharma-ness is

equivalent to emptiness (śūnyatā). It represents a higher understanding of reality. Since truth is dialectical, its relationship to dharmas is expressed as "the reality of the apparent" (dharmānām dharmatā).⁸⁶

Dharma-ness is the "lamp of enlightenment" in the Greater Vehicle, by which all things are examined.⁸⁷ Candrakīrti calls it the highest goal,

"The nature of things (dharmatā), non-produced and non-destroyed, is equivalent to nirvāṇa."⁸⁸

To become enlightened, in the teaching of the SR, the Bodhisattva must be skilled in recognizing the own-being of dharmas as non-existent.⁸⁹ "He must understand dharmas as being essentially signless and indefinable,⁹⁰ not originated nor disappearing,⁹¹ inexpressible by syllables,⁹² empty,⁹³ quiescent from the outset,⁹⁴ pure by their very nature."⁹⁵

Dharmas are by nature conducive to salvation. On the course of the Bodhisattva there need be no struggle with moral precepts to prevent attachment to worldly things. Rules are of course employed, but the best way to break attachment is to understand the emptiness of those things which might be desired. Śāntideva says, in the chapter on morality,

The infections are not in objects,
Nor in the complex of the senses,
Nor in between: so where are they?
How do they trouble the world?
They are merely illusion. Heart, renounce fear!
Strive for wisdom!
Why torture yourself senselessly in hell?⁹⁶

It is by "wise views",⁹⁷ Prajñākaramati comments, or by, "seeing the reality of the higher meaning",⁹⁸ that the infections should be subdued.

Being possessed of gnosis that is "unattached" (11c)⁹⁹ or "dispassionate", the Buddha's sensory range is "purified" of any tendency to see reality in dharmas. So it was said that "his sensory range is to dwell in the applications of mindfulness" (3a).

The foregoing involves wisdom. It is contrasted to skill in means. In view of the grasp he has of the unreal nature of words, and the wordless nature of reality, his ability to make speech is remarkable. The worldly effects of the preaching of the Buddha, the help to men travelling on the path, the defeat inflicted on Hindus¹⁰⁰ in debate (10cd), is contrasted with its ineffable content and marvelous form (10ab).

The preaching is marvelous even to the learned. Candrakīrti, describing it, quotes this passage of the SR. Speaking of a future Jina named "Non-Existence", it is said,

When this sage who proclaims all dharmas
Becomes the Buddha, King of Dharma,
Words on "the non-existence of dharmas"
Resound from grass, bushes, trees, rocks and hill.

As many sounds as there are in the world,
"All is non-existent, nothing exists",
So many are the sweet voices
Issuing from the Leader of the world.¹⁰¹

(11) Gnosis (ye shes, jñāna) is a mode of non-discursive awareness attained by the enlightened. It is the reawakening to an ideal mental attitude. "Body of gnosis" is used synonymously with "dharmakāya" in describing the accumulated wisdom of the Buddha. In more general usage it is a "knowing" or "cognition". But here it indicates, as Guenther says, "the cognitive event which is prior to judgments . . . an a priori awareness in which the radiancy of the evidence of being is directly present in its nature of being free from any defects and in being replete with all values in highest perfection."¹⁰²

Gnosis is elaborated by the scholiasts of the Abhidharma and the Perfection of Wisdom both, into a listing of ten or eleven modes of knowing.¹⁰³ The "knowing of dharmas" is intended here. In the Abhidharma this means that the Enlightened One knows the factors of the realm of desire (kāmadhātu), their causes, and the path to their destruction.¹⁰⁴ In the Mādhyamika, it means knowing also that their relativity¹⁰⁵ makes all dharmas of the three realms ultimately unreal.¹⁰⁶

(12) The transcendent nature of the Buddha's cognition is indicated by the fact that it functions in all the three realms of time.

(13) Gnosis is specifically related here to the understanding dharmas. In the Mahāyāna this is the basis of all wisdom. By it one knows essence of "dharma" as teaching and as element.¹⁰⁷ The ocean (cd) includes everything but is produced by nothing. So the Buddha, with gnosis, comprehends all dharmas. Yet he transcends them all and can be said to originate from none. So he is called "Self-Emergent".¹⁰⁸

14-18 The last five verses of Candraprabha's request, return to the questions posed by him at its start. Now they are restated in terms of enlightenment (bodhi), for this is the Bodhisattva's ultimate goal.

(14) The discussion of the Buddha, vis-a-vis "dharma", is continued. It has been said (9b ff.) that he knows all dharmas to be empty of own-being. His thought therefore doesn't seize on them as object. Its range is all dharmas, in that it grasps their universal characteristic: ultimate unreality. Since¹⁰⁹ the Buddha has no mistaken¹¹⁰ doctrine (Dharma) regarding dharmas (14a), but only this insight into their emptiness, there is, in his mind, no real thought of them (b). Understanding their nature has led to the cessation of false imagining (kalpanā), now thought itself is destroyed. Its range is emptied of all object, dharmaness (= emptiness) only is apprehended, and nirvāṇa is manifest. Nāgārjuna says,

The nameable thing is repulsed,
By repulsing the range of thought;
Unarising and unceasing,
Dharmaness equals nirvāṇa.¹¹¹

(15) The Buddha intuitively reality directly. The blockages to cognition caused by karma, i.e., passion and ignorance, have been destroyed (14c).¹¹² It is said that he knows the characteristics of Dharma (15a), because he truly understands the salient characteristic (lakṣaṇa) of the Buddhist Dharma, the emptiness of all dharmas.

In requesting the definition of Dharma (b), the speaker is requesting a formal preaching of the doctrine. What are the particulars of Dharma which will enable me to practice the course leading to enlightenment (cd).¹¹³

(16) Two "courses" are discussed: 1. the endless roving of sentient beings through saṃsāra, and 2. the conduct leading one to enlightenment. The ordinary conduct of beings is quite bewildered, with various characteristics,¹¹⁴ disorderly and without meaning (a). How might they practice religion so as to progress towards liberation (b)? Candraprabha promises that, having learned, he will undertake to teach them (cd).

(17) As for dharmas: they too are quite varied. By differing characteristics we distinguish them. But if the Bodhisattva perceives intuitively (jñānena) that all are by nature void of any mark, how then does his sensory perception¹¹⁵ operate on them? In short, how does he see things which are all to be seen as empty? There must be a way of perceiving which is consonant with Dharma (d),¹¹⁶ taking no dharma as an object.

(18) The request is summarized. Since the Buddha is omniscient, and skilled in teaching besides, may he show me how to attain the enlightened state.

E. The Buddha's Response (in prose)

^aLit. "knowing with his discursive mind the thought of Candraprabha" (candraprabhasya kumārabhūtasya cetasaiva cetah-parivitarkam ājñātha).

^bK. "(The Lord), having called to Candraprabha, granted words (to him)" (zla 'od gzhon nur gyur pa la bos nas bka' stsal pa).

^cbodhisattva mahāsattva. Nāgārjuna (Traité) devotes a short chapter to defining Mahāsattva. He is a high-ranking Bodhisattva with the marks of the great man, that is, on the stage of his last rebirth. Sattva means being, ordinarily, but here it is taken by the Tibetans (sems dpa' chen po),

and sometimes by the Chinese translators (Ta che) to mean "courage" (bravoure). "That man is called a Mahāsattva," Nāgārjuna says, "who can accomplish a great work, without regression or reversal in his bravery" (Traité 309).

The Bodhisattva is called a "great hero" because of the magnitude of his intentions. He produces the thought of enlightenment in order to convert all beings, honor all Buddhas, purify all Buddha-fields, retain all Dharma, know all Buddha-fields, Buddhist assemblies, and the thoughts of all beings, to sever the passions of beings, and to know their faculties (ibid. 314). He is the hero of the Mahāyāna.

^dThis is a rhetorical question, K. says, "designed to clear up perplexity (the tsom bsal ba'i phyir dris pa).

^eyathābhūtam, in the Skt. only. He looks at own-being "critically" (cf. Stch. on yathāvasthita, Nirv. 91), for he knows it to be empty.

^fming dang bral ba. Skt. nāmāpagata, "with the names all gone."

^g"As they truly are" inserted here again in some Skt. mss.

^hOr "morphemes" (yi ge, akṣara).

ⁱThat is, contradicting the notion of causality, free of definition by causes (rgyu, hetu) and conditions (rkhyen, pratyaya). For an explanation of these terms in the Abhidharmist system of causality, see AK II.49-73.

On mtshan nyid mi mthun pa (vilakṣaṇa) see note 114 above.

^jBut the Skt. has nimitta (*mtshan ma), "(free of) external signs."

See note 90 above.

^kbsam pa, cintā.

^lyid, manas. This is the organ or faculty of mind, the sixth sense.

K. paraphrases this speech. "'He understands all dharmas as freed of name' means that he understands that all dharmas, because they are freed of name and sound and morpheme, are unarising, divorced from causal and conditional definition, detached from all superimposition, with a non-dual own-being, empty, signless and wishless, mind naturally characterized by clear light, freed from mind-organ and consciousness, without subject and object" (chos thams cad ming dang bral bar rab tu shes so zhes bya ba ni ming dang skad dang yi ge dang bral bas skye ba dang bral ba/ rgyu dang rkyen dang mtshan nyid mi mthun pa sgro btags pa thams cad las dben pa gnyis su med pa'i gno bo nyid stong pa nyid dang/ mtshan med pa dang smon pa med pa dang/ rang bzhin gyis 'od gsal ba'i mtshan nyid can sems dang/ yid dang/ rnam par shes pa dang bral ba/ gzung ba dang/ 'dzin pa med par chos thams cad rab tu shes so//).

F. Verse Preaching of the Tathāgata

The essential point has just been explained. By understanding one thing, that dharmas in their own-being are beyond words and conceptions, the Bodhisattva courses to enlightenment. The following verses are meant to clarify these points.¹¹⁷ New terms are introduced, however, and specific questions answered.

The main problem dealt with is the nature of preaching itself. Cognizant of the fact that dharmas have no reality beyond words, the Buddha is able to discuss them at length. The contradictions are clarified in

terms of the aims of the superficial truth (versus the truth of the higher meaning), and the Bodhisattva's goals.

19-24 The first verses address themselves specifically to this problem. The Buddha's activities, they say, are always accompanied by gnosis, so he operates, in effect, on two levels. Remaining in a state of trance which perceives the emptiness of all things, he is also aware of the diversity of the material world.

More serious contradictions are sometimes confronted in the treatises, for not all the Buddha's acts, physical and verbal, are so obviously accompanied by gnosis as is his preaching of the Dharma. He addresses himself sometimes to assemblies of unbelievers, for example, whom he knows will not accept his doctrines. For what reason? To plant in them the seeds of good to ripen in future lives, and to manifest his humility and compassion. A series of seemingly faulty actions, such as insulting his nemesis Devadatta, etc., are dealt with by Nāgārjuna in this way.¹¹⁸ In these verses the problem is simpler, but the solution is essentially the same.

(19) Concerning the elements of the universe, the only thing taught by the Buddha, strictly speaking, is that they are empty of own-being (ab). He may, for the sake of argument, refer to dharmas, or even to the "personality" (pudgala) as though they were real, but in its highest sense (paramārtha) the truth (satya) is that dharmas, "as they really are" (yathābhūtam), cannot be said to exist.

(20)¹¹⁹ The Bodhisattva who knows how to expound the Dharma¹²⁰ from the highest point of view, although he may, while abiding in saṃsāra, preach continually,¹²¹ will never leave his state of meditative trance.

(21) Of course the Bodhisattva (to acknowledge the problem posed at 10b), being sustained by the magical power¹²² of the Buddha, knows where the phenomenal ends and the real begins.¹²³ That is to say, he knows the highest samādhi. So (it is admitted), he knows that in absolute terms the Dharma is beyond words, and that nothing is really preached by him at all.¹²⁴

(22) He also knows the diversity of the phenomenal world. All his moral training, and so forth, the five "worldly" perfections, define his relationship with it. But at the same time that he is involved in it, he thinks of it, from his non-discursive samādhi, in terms of the higher sense of truth. He doesn't consider himself as a "preacher", for example, for this would set up a dichotomy of subject and object, resulting in self-consciousness, pride, suffering and despair.¹²⁵

(23) The view of impersonality is extended to all dharmas.¹²⁶ Even while abiding in meditation,¹²⁷ the Bodhisattva uses the skills he has learned. So when he preaches it is with actual words.

(24) Even if this fools his auditors into thinking that his words are literally true, everlasting or absolute, it doesn't fool him.¹²⁸ He remains mindful that words have their origin¹²⁹ in emptiness. That is, they never are produced except as transient dharmas.

25-27 By analogy with sound, dharmas in general are understood to have only "emptiness" as their defining characteristic. They are empty of own-being and non-arising. They don't emerge as an individual existence (26a). By understanding their "non-being", one overcomes the compulsion to reincarnate. Entering mindfully into his activities, or religious duties (for the skilled Bodhisattva they are the same), the community of his followers

becomes strong and without dissension. Thus the outstanding questions, from verses 7 and 8, are quickly answered.

(25) The destruction of ignorance regarding dharmas breaks the chain that binds one to continual rebirth. This is the most elementary Buddhist dogma; from the earliest times it is embodied in the formula of "dependent origination" (pratītya-samutpāda), the "twelve-fold chain of causation". The formula says that,

"From the destruction of ignorance comes the destruction of karmic impulses, from the destruction of karmic impulses comes the destruction of consciousness," and so on through the destruction of "the psycho-physical organism, the six sense-organs, contact with sense-objects, sensations, desire, grasping, becoming, birth and 'old age, death, suffering, lamentation and despair.'" ¹³⁰

(26) By wisdom (prajñā), the understanding of dharmas as they truly are, one defeats ignorance and the attendant miseries of samsāra. When dharmas have ceased to arise, one gains control of rebirth. Simultaneously one is enabled to remember one's own.

The verse is succinct. Dharmas, being unborn, are therefore without development; they are "functionless". ¹³¹ One who knows this "rebirth teaching", ¹³² is able to remember his personal rebirths.

The connection between the two rebirth-understandings is found in the Buddha's omniscience. There are several degrees of the ability to remember past lives. Recollecting one's previous incarnations is a superknowledge (abhijñā) obtained by yogis in their meditation. Knowing past lives to have resulted from karmic causes and conditions (in terms of the four noble truths) is called the science (vidyā) of knowing one's past lives,

as it is attained by the Buddhist student (śrāvaka). But the Buddha's ability to know the past lives of himself and others, the eighth of his powers (bala), is of the highest sort. For understanding the arising of all dharmas, he knows fully and completely (prajānāti) all the causes and conditions of innumerable past lives.¹³³

(27) K. explains, "The occasion of 'becoming accordingly mindful of past lives . . . (27a)" means that, whenever one is mindful of birth, he comes not to be confused in any of his activities." This is in answer to (7c). One should undertake one's duties in mindfulness of the causes of birth and death. "Then, if one is without confusion, one fully knows the limit of the real (28d). If one fully knows the limit of the real, one's Bodhisattva retinue becomes indivisible."¹³⁴

28-33 An attack is now launched on the Sarvāstivāda position. These "believers in the existence of everything" accept the real existence of all dharmas. Their method, exemplified by the Abhidharmakośa-kārikā of Vasubandhu, is the analysis and classification of the components of the world. "Abhidharma" is in fact so-called "because (for one thing) it deals with (abhimukha) the characteristics of dharmas."¹³⁵

The Mādhyamika insists on the ineffectiveness of this method to fully liberate one from suffering and rebirth. For, he points out, one is still attached to dharmas.

K. "Those naive children, who fail to know fully the own-being of dharmas, experience the suffering of saṃsāra (29d). Those (on the other hand) who don't examine (rtog pa) dharmas, (but) are educated in (the doctrine that) own-beings are like an illusion emanated by the working of one's own imagination, they aren't confused" (33c).¹³⁶

(28-29) The hīnayānist method stops halfway to liberation.

Successfully it eliminates the notion of a personal identity (ātmavāda) by removing the infections (passion, greed and ignorance) which adhere to it. Beyond this notion, nothing remains. Yet there they imagine something (29d). They imagine the continued existence of objects of perception.¹³⁷ Their nirvāṇa or "cessation" is incomplete. At the reality-limit (= nirvāṇa)¹³⁸ of the Mahāyāna, such wrong views are dispersed; there the ultimate nirvāṇa is attained.

Two nirvāṇas are postulated in the system of the lesser vehicle. The first is attained during one's lifetime. In it the infections and the idea of an ego, etc. have been eliminated, and only the purified elements of the personality remain. It is likened to a town in which all criminal gangs have been executed. In the second and final nirvāṇa the purified elements (dharmas) and all residual self-consciousness also come to a halt. This is like a destroyed town, "a town which, after all the criminal gangs have been executed, has itself also been annihilated."¹³⁹

Candrakīrti disputes this view. In his system "Freedom or Nirvāṇa does not admit of degrees or hierarchy; it is equal and universal in all."¹⁴⁰ Only the higher nirvāṇa can be said to be real. And as for dharmas: if they did really exist, they could not be destroyed in nirvāṇa. The notion of "real", in his view, does not admit of transience or temporality. A real thing cannot disappear, for it would then be deprived of his own reality. Therefore it could not be destroyed in nirvāṇa. The realistic position thus negates the possibility of liberation.¹⁴¹

No dharmas are everlasting, independent or ultimately "real". Nirvāṇa is precisely the suppression of the false imputation of reality to them.

In support of this position, Candrakīrti quote the SR,

There is no cessation of dharmas:
Dharmas which don't exist in the world,
Never were born.
Those who imagine "This exists", (or) "That doesn't",
Will never, so wandering, allay (their) suffering.¹⁴²

All dharmas are essentially the same as regards their own-being.¹⁴³
Those who are "untutored" in the Mādhyamika imagine, at the limit beyond which nothing exists (28d), that there exists something purified of self-hood. But all dharmas have at this point been purified of self-hood. But all dharmas have at this point been purified of "self-hood" in the sense of svabhāva. No one of them can be said "to exist". Selflessness permeates creation. Between saṃsāra and nirvāṇa then, there is no real distinction. Nāgārjuna says,

There is no difference at all
Between nirvāṇa and saṃsāra,
There is no difference at all
Between saṃsāra and nirvāṇa.

What constitutes the limit of nirvāṇa
Is also the limit of saṃsāra,
Between the two we cannot find
The slightest shade of difference.¹⁴⁴

The mistake of imputing existence to things is caused by "imagination".
This "false discrimination"¹⁴⁵ intercedes between the object and the mind's

perception of it, causing one to perceive more than is really there. So by his continual examination (rtog pa) and analysis of dharmas the hīnayānist, failing to perceive their functional interdependence and essential emptiness, imputes to them a reality not there.¹⁴⁶

At the end of the world of dharmas, at the limit of saṃsāra beyond which nothing at all exists (29a),¹⁴⁷ they imagine the continued existence of these "pure elements". By this, it is said, they continue to be "saṃsārizied" (29d) for countless ages.

Those who believe in sense-objects must struggle to overcome the desire for them. By this attachment, the karma for continued existence is created. There is no point in struggling with desire when its object doesn't really exist. Candrakīrti, to illustrate this point, quotes from the Dhṛdhāśaya-paripṛcchā,

"It is just like, my son, somebody who goes into a movie-show.¹⁴⁸ Having seen the screen projection of a woman, his mind fills with some (sort of) passion. Terribly ashamed before the audience, he gets up and runs away. So having run off, he makes up his mind that the woman is impure; he attends to her impermanence, suffering, emptiness, and impersonality."¹⁴⁹

Believers in dharma-theory must cure the infections the hard way, by struggling with their passions. And even then they are bound by the struggle itself, the result of delusion and false imputation, to the cycle of rebirth.

(30-31)¹⁵⁰ If the hīnayānist understood that it is an illustory appearance which has created the conflict within him, his misery would be easily prevented. Nor would he need ever be reborn in the three lower states of

existence.¹⁵¹ But they have rejected the dharmas (31c) which teach the emptiness of dharmas.¹⁵²

(32-33) The proper method is indicated at (32a). The mind, trained not to grasp at dharmas, objects of sense and of mind, will be clear, and better enabled to comprehend the one Dharma (b). The notion (saṃjñā)¹⁵³ of Dharma, that is, the emptiness of dharmas, is thereby developed. So one must be aware (vi-jānātha) of sensory objects in terms of the right ideas (d).

Allusion is being made here to the early Buddhist theory of the skandhas. The human organism is analyzed into five "heaps", or skandhas (phung bo lnga). These are as follows,

1. The heap of matter (rūpa, gzugs) consists basically of the five sense-organs and their respective objects.¹⁵⁴ 2. Sensations (vedanā, tshor ba) are pleasant, painful or neither. 3. Notions, ideas (saṃjñā, 'du shes) or perceptions, are described as the taking hold of the object. This heap "has a nature which grasps the signs (lakṣaṇa) which distinguish the own-beings of such things as what is blue or yellow, long or short, male or female, friendly or unfriendly, pleasant or painful."¹⁵⁵ 4. Karmic impulses, conditionings or "formative forces" (saṃskāra, 'du byed), consist of the remaining forty-nine mental elements. (The second and third heaps make up the total of fifty-one.) This is the heap of "conditionings", according to Yaśomitra, because it regulates mental impulses such as desire, etc.¹⁵⁶; it represents the functioning of karma via the mind. 5. Consciousness or awareness (vi-jñāna, rnam par shes pa) is defined as "the impression of each object". Synonymous with mind (manas) and thought (citta), it cognizes the object of mind (ālambana, dmigs pa).¹⁵⁷

These five are arranged according to their decreasing grossness (on a physical-mental scale). On the analogy of a meal they are like the pot, grain, vegetables, waiter and consumer respectively. The first four are called the bases of consciousness; they are the field, while consciousness is the seed.¹⁵⁸

Now the process of perception inherent in this scheme is described as the grasping of the object (dharma) by the mind (saṃjñā), and the reception of it as sense-data (viññāna). The Mādhyamikas do not deny this scheme of perception, but they reevaluate its terms. One should perceive things, it is said, in terms of the Dharma (not of dharmas), and cultivate a state of awareness (viññāti) according to the perception (saṃjñā) of the emptiness of things (32). The system of the skandhas and its theory of perception are to be understood as part of the superficial truth (saṃvṛti-satya).

34-38 The method of the Greater Vehicle is outlined in the next verses.

K. "Therefore (since he is not confused by illusory dharmic own-being), this statement 'Empty and unturbid dharmas, this is the stage of the learned (34ab)' indicates the Bodhisattva-course. It is adorned with the dharmas of the Buddha (35d).

"(Such is) the teaching of the Lord, emptiness by nature (35a), because it accomplishes the removal of all the infections, including karmic propensities (36b).

"At whatever time the Bodhisattva becomes cleansed of the infections and the propensities, he ceases to be attracted to form, sound, smell, taste, tangibles and dharmas (36c, the objects of the six senses, including mind).

"By that practice of not basing (oneself on sensory objects, 37abc), having based oneself in the lineage of the Buddhas (36d), cleaving to the spiritual friend, and by giving, morality, patience, vigor, meditation, and wisdom (38ab), one will come to attain Buddhahood (38d)."¹⁵⁹

(34)¹⁶⁰ Those Buddhists who are tutored in the emptiness of dharmas, are contrasted with those who are not. Their sensory range is qualitatively different, dharmas for the latter are active and full of import, for the latter they are quiescent, and so is their level of spiritual development. In the later Mahāyāna eleven or more levels (sa, bhumi) come to be distinguished.¹⁶¹ But all the later hierarchies of personal development originate in this change of attitude toward dharmas.

(35)¹⁶² The teaching of the emptiness of dharmas marks the Bodhisattva stage. Dharmas are seen to be inherently calm and inactive. With the pacification of the objects of mind (dharmas) an enlightened attitude emerges. His course¹⁶³ becomes adorned with the eighteen special dharmas of the Buddha. They all involve a purified mental set,

"From the night when the Tathāgata knows full enlightenment, to the day when he becomes extinct in Nirvana, during all this time the Tathagata (1) does not trip up, (2) is not rash or noisy in his speech, (3) is never robbed of his mindfulness. (4) He has no perception of difference. (5) His thought is never unconcentrated. (6) His evenmindedness is not due to lack of consideration. (7) His zeal, (8) vigour, (9) evenmindedness, (10) concentration, (11) wisdom and (12) deliverance never fail. (13) All the deeds of his body, (14) voice and (15) mind are preceded by cognition, and continue to conform to cognition. (16) His cognition and vision regarding

the past, (17) future and (18) present period of time proceeds unobstructed and freely. And all that without taking anything as a basis."¹⁶⁴

(36) Understanding the essential emptiness of dharmas, as has been explained, is the radical way of removing the infections.¹⁶⁵

The "inclinations"¹⁶⁶ mentioned here are the less virulent traces of karma. They are instincts or habits resulting from past deeds. As a prisoner feels the shackles after they are gone, arhats are said to retain their inclinations. This accounts perhaps for their individuality. The appearance of the enlightened Bodhisattva, however, is purely the result of his powers of emanation. For in him even the inclinations (vāsanā) have been removed.

(37) Without this "slight attraction" (bag chags), the Bodhisattva is no longer based in the material world;¹⁶⁷ he is free to join the family of the Buddhas.

(38) His duty now, as spiritual heir to the Buddha, is to cultivate the Bodhisattva virtues. Obedience to one's spiritual master¹⁶⁸ is a prerequisite. With it as foundation, one practices the six virtues of the Bodhisattva. Four of them are mentioned in this verse. "Study" (thos, śruta) represents the sixth, wisdom, in an imperfect form. Literally it means "listening", for instruction is traditionally by word of mouth.¹⁶⁹ The term for "erudite", moreover, is bahuśruta (mang du thos pa), "having heard a great deal". So its definition, according to Mañjuśrī in the Śūraṅgama-samādhi, reads (after the French of Lamotte),

"If one, listening to a religious discourse for one single phrase (of it), can analyze it into one hundred thousand koṭinīyutas of meanings,

develop and explicate them for a hundred, thousand, and ten thousand kalpas, exhausting neither his gnosis (savoir) nor his eloquence, then he is bahuśruta."170

The Bodhisattva's erudition, and his use of it in teaching, soon become the main topic of discussion.

39-40 Upon the attainment of enlightenment (38d) follows the homage of all creatures with sufficient intellect to appreciate its import. If only attending to the Dharma, they honor the Bodhisattva.

K. "By the statement 'Gods and nāgas always treat him with respect (39a) . . .' is meant that (if) only by (their) respect for the Dharma, they all do honor to the Bodhisattvas who have penetrated dharma-ness. And the Thus-Come-Ones, deep in a jubilant frame of mind, proclaim extensive dharmas (40)."171

(39) Some of the fabulous and very powerful are selected for mention. Some of these creatures, persisting from Vedic mythology, have European parallels, but in Buddhist cosmology they are not necessarily the same. The Tibetans tended to associate them to their own pre-Buddhist heritage (as in the cases of lha, klu, srin po). Sometimes (as with gandharvas) their name was translated more or less literally. We prefer sanskritizing to translating, for the most part, since north Indian mythology is the context.

Gods or devas (related to the English "devil" and "divinity") are analogous to the Tibetan lha. They frequent the upper reaches of the atmosphere in the thirty-three heavens of the Vedas.172

Nāgas, like the Tibetan klu, are serpentine creatures living in the depths of fountains, lakes and rivers. They are often the guardians of material treasures or secret Dharma texts. They boast a human head with serpentine body, or a wholly human form. They may be friendly or malevolent to man.¹⁷³

Yaksas (gnod sbyin, "dispensers of harm", as though derived from √yaj, "to give" or "sacrifice") are considered to be noxious. In the Veda they were genies of the air, with human or monstrous shape, and sometimes attendant to a divinity. But their reputation declines in Buddhist literature, as they come to be accused of seeking meat and wine offerings, and of provoking mirages, epidemics, and other annoyances to men. Sometimes they are ogres. Often they are converted by the Buddha to form his guard.¹⁷⁴

Asuras, traditionally considered "anti-gods" (a-sura, lha min) are the Vedic rivals to the devas. In Iran they are victorious, in the form of Ahura Mazda (= Indic Varuna) over the devas, who become "devils". But in India the gods are supreme.¹⁷⁵ The Buddhists have not the antipathy for asuras which the Brahmans retain on this account; they are presented as powerful beings, but quarrelsome as well and much more a prey to their passions than are their divine enemies.

The serpents, mahorages, lto 'phye (chen po), "great belly-ogers", are a class of serpent demigod living in the soil.¹⁷⁶

Gandharvas are heavenly musicians who play in Indra's court. They are said by the Tibetans, who translate the word 'dri za, "eaters of fragrance", to feed on all sorts of scents, including the most obnoxious, and are subsequently incarnated as swarming insects.¹⁷⁷ This is most likely no more than a fiction which developed from the etymological translation.

The garuḍa is called nam mkha' lding, "that which soars in the sky". The Skt. name here is suparṇa, "well-feathered". It is the king of birds and the mortal enemy of serpents; it is often pictured with a nāga in its claws, and is the direct ancestor of the huge Roc of Arabian literature. It is Viṣṇu's mount in the Veda, and perhaps is related to the eagle of Zeus.¹⁷⁸

The kiṃnara (mi 'am ci, "Is-it-a-man-or-what?") corresponds to the Greek centaur, for it sports the head of a horse.

Demons are to men what asuras are to the gods. Their usual name is rākṣasa, but here they are called "night-roamers" (niśācara).¹⁷⁹ Although they are called "protectors" (rākṣasa), these monsters do great evil. Taking horrific forms they wander the night, feasting on flesh and blood. They are associated by the Tibetans with the primeval srin po, a class of man-eating demon living in rocks. They can be fought by magic or propitiated with offerings and pleasing words.¹⁸⁰

The homage of this motley group, representative of the world, is occasioned only by so tremendous an event as the enlightenment.

(40) Greatest of all is the praise of those who have themselves transcended the world, the Tathāgatas. But even if all the preachers of Dharma, for millions (lit. "ten millions") of ages were to laud his attainment, they wouldn't exhaust the possibilities of praise.¹⁸¹

(41) It is the duty of the Bodhisattva, upon his enlightenment, to begin his teaching career. This is the request of the gods. So Śākyamuni, in the days following his enlightenment, spurned a temptation of Māra to rid himself of the world. He replied,

"I will not enter Parinirvāṇa, O Evil One, before I have taught well-informed monks, (nuns, lay men and lay women) to be intelligent, wise skillful, learned, and only when they have completely grasped the meaning of the doctrine and are capable of turning their own understanding upon themselves and of miraculously teaching the Law, after having justly refuted eventual heretics and establishing their own point of view. . . . I will not enter Parinirvāṇa, O Evil One, as long as I have not renovated in this world the tradition (of the three jewels) Buddha, Law and Community."¹⁸²

The goal of the Bodhisattva is not only his own enlightenment, but also the welfare¹⁸³ of others. For two marks distinguish him: the knowledge of emptiness (41a, prajñā) and the ability to do benefit to others (41b, upāya).

The welfare of others he accomplishes in several ways. According to Asaṅga, "1. He is the companion of beings in their wholesome endeavors, and relieves the pain of those who are suffering. 2. He instructs them in the method. 3. With recognition and gratitude, he repays those who have rendered him benefit. 4. He protects from terrors. 5. He dissipates the sorrow caused by loss. 6. He furnishes material resources to those in need of them. 7. He trains the assembly correctly. 8. He adapts his spirit (cittam anuvartate) to those to be guided. 9. He makes them joyous (by praise for) their true merits. 10. He correctly castigates (their faults). 11. He frees, by magical powers (ṛddhi) those who are captive."¹⁸⁴

The greater part of this work lies in effective speech, and especially in preaching formally. This, in answer to Candraprabha's question (7d) is the main activity of the liberated man. His compassion impels him to do

benefit to others, his education leads him to find it in their enlightenment, and his training enables him to preach the Buddhist Dharma.

Teaching from authoritative sources (c), or, as the Skt. says, "from the sūtras,"¹⁸⁵ he works the conversion of beings to the Dharma. "They grow fond and respectful of it (d)."

These lines (41) introduce a series of two dozen verses on the Bodhisattva's preaching. First its wholesome effects are described: beings evince a love for religion. By the subsequent gnosis they come to see the Buddhas (42). Its causal bases are noted: the Bodhisattva's unique knowledge, of course, which is the content of the preaching (43-44), his physical manifestation (44-48) and the vow which has impelled him (49), his knowledge, ability, eloquence, pose and verbal expertise (50-56). Then it touches on the pleasingness of the speech (57-58), returning to the joy and reverence evoked by it (59) and finally discussing at some length the merit which is obtained on its account (59-95).

(42) The Bodhisattva, by his teaching (41), disciplines¹⁸⁶ creatures and prepares them for study with the Buddhas themselves. He trains them for the classroom of the Buddhas.

K. "'Who knows emptiness, he is a Bodhisattva. . .'" (41a) means that the Bodhisattva who is based in emptiness, in order to school immeasurable realms of beings, will teach dharmas as being quite possessed of emptiness. They, having heard, will undertake to fully accomplish the gnosis of the supreme Buddhas. Then they come to see the Thus-Come-Ones (42b). For that (reason) as well, he teaches them Dharma."¹⁸⁷

By virtue of his desire to reach enlightenment, anyone can be reborn in a field (zhing, ksetra) such as the Buddhas lay out as a congenial

place for study and meditation.¹⁸⁸ The Bodhisattva, in converting them, stimulates the desire.

(43) What is the content of the preaching? The Dharma is given in a nutshell.

K. "'Know all dharmas to be illusory, as empty by nature as the sky.' Space,¹⁸⁹ unproduced from the start, because it only works the weal (as it were) of things which have hindrance (that is to say, because it exists only to contain material things), is empty by nature (43b). Likewise, having known all dharmas to be empty by nature, he will work the weal of all sentient beings everywhere in ignorance."¹⁹⁰

To the enlightened one, the world appears much as a dream or illusion (43a) does to us. The simile is often used. Bu-ston cites this passage from an anonymous scripture,

All this is an illusion,

as that which is perceived in a dream.

If one awakens from the sleep of ignorance,

all the phenomenal world will appear unreal.

Therefore, if, with regard to whatsoever it may be,

the thought (of its being a separate Reality) does

not appear, one becomes a Buddha.¹⁹¹

Even those who are instructed by the Bodhisattva, although he has a mental picture of them, are not considered real. Candrakīrti quotes this passage,

However illusory creatures may be envisioned (dmigs pa),

Though appearing, vis-a-vis reality they're false;

So the Sugatas have taught dharmas to be
Like an illusion, similar to a dream.¹⁹²

(44) The wonder is that having attained Buddhahood, he remains in the world to teach sentient creatures whom he knows to be no more than mental pictures (dmigs pa, ālambana). The verses exploit this paradox. From his insight into the equality of all dharmas comes the virtue of detachment. This he converts into an unprejudiced attitude (44a) towards all creatures. In order to fulfill his vow and reach all sentient beings, remaining in the world is "the best enlightenment course" (b). He even, in his omniscience (c), sends forth emanations elsewhere through the world (d).

K. "'And whoever knows their nature to be (empty) . . . (43c),' by gnosis (44c) having taken note of creatures who are to be schooled, in order to train those arable creatures who are the endless field of the Buddha, he sends forth emanations as the Thus-Come-Ones (d). And performing the Buddha's deeds in those (fields), nirvāṇa is moreover without any arising or cessation whatsoever."¹⁹³

(45) These phantoms, sent forth by the Bodhisattvas, perform all the worldly duties of a Buddha (a).¹⁹⁴ In this their only distinction from the actual Buddha is that they bear no relationship to nirvāṇa. They are born and educated, they instruct and demonstrate, but upon their mission's completion (a) they neither enter nirvāṇa nor re-enter the world: they fade into emptiness (b).¹⁹⁵

Their unreality does not prevent the good intentions¹⁹⁶ inspired by them in creatures, from carrying the latter to enlightenment (d). So for example one might meet on the road a phantom Buddha in the form of a monk.

He takes one by the sleeve and preaches earnestly for a time. Resuming the journey, one finds oneself inspired to seek enlightenment, while the monk, being only a phantom, disappears.

The mention here of Bodhisattva emanations (sprul pa, nirmāṇa, nirmita) heralds the development of the trikāya system.¹⁹⁷ The Bodhisattva who has attained full enlightenment may enter the world in possession of the awesome saṃbhogakāya, with its thirty-two major and eighty minor marks. So he appears to his disciples. But he may appear, as the nirmāṇakāya, anywhere and in any form.

In Tibet this theory is the basis of the system of "living Buddhas", a misnomer, for these are only the emanation-bodies (sprul sku) of Buddhas or of Bodhisattvas. The emanations, in human form, establish their lineages, incarnating successively as important teachers. Many occupied specific "chairs" in the monastic universities. The highest, of course, is the Dalai Lama. He is the emanation of Avalokiteśvara, the Bodhisattva-patron of Tibet.¹⁹⁸

One might wonder, such emanations being so frequent anyway, that they might not be the source of malicious confusion, as in Christianity, medieval as well as modern, the devil, having also the power to take a pleasing shape,¹⁹⁹ makes use of this ability, appearing in a wholesome form or even in the form of the Christ, to delude and mislead the faithful. Indeed there is at least one such Buddhist tale, in the fifth-century Manorathapūraṇi, which is not temporally distant from the SR.

In this story Māra appears to a pious householder in the guise of Śākyamuni, just after the latter has left his board. "Why has the Lord returned so soon?", his patron enquires. "There was something I forgot to

tell you," answers the phantom Buddha. "When I said that the skandhas were all impermanent, associated with suffering, and devoid of a self, I spoke without thinking. Actually there are some that are permanent, stable and eternal."²⁰⁰

Of course the householder sees through this fraud. The story in fact points up the major difference between Śākyamuni and Christ. The Buddha's revelation is not new; it precedes his appearance in the world, and preaching it is the badge of his authority. He has discovered it, furthermore, by experience, and his teaching ought to be put to the test before it is believed.

When the Buddha is no longer in the world, his adversary's stratagems are not so transparent. Once, upon the dare of a monk, the devil appears in the form of the rūpakāya. But when reverence is displayed to it, he disappears. In another incident related by the Tibetan historian he magically empowers (byin gyis rlob pa, *adhitisthati) a certain merchant to become a monk, and with apocryphal doctrines sows dissension in the Community.²⁰¹ Even in its middle ages, however, Buddhism rarely resorted to the devil. Ignorance of the doctrine, combined with one's karmic inheritance, provides sufficient rationale for personal or group failure.

Doctrinal conflicts are the rule, however, and from the earliest times standards of authenticity were established. For the schools of the lesser vehicle it was the orthodox canon of Sūtra, Vinaya and Abhidharma. For the Mādhyamikas his preaching did not cease with the Buddha's demise: it is carried on by the Bodhisattvas and by emanation-bodies. Authenticity is determined by the quality of the speech. The Emperor Aśoka maintained that "anything preached by the Buddha is well preached";²⁰² the Mahāyānist

maintains that everything well preached is the Buddha's word. As the Bodhisattva Maitreya is taught in the Adhyāśaya-saṃcodana-sūtra,

"Nonetheless, Maitreya, by four means may eloquence (pratibhāṇa) be defined as the preaching of all the Buddhas. What are the four? (1) Here, Maitreya, the eloquence is directed towards the (highest) aim, and not the contrary. (2) It is directed towards the Dharma, and not the contrary. (3) It combats the infections, rather than fostering them. (4) It shows the advantages of the quality of nirvāṇa, not of saṃsāra. When anyone, Maitreya, is inspired or will be inspired by these four, then sons and daughters of faith should produce the idea of a Buddha. Taking him as the Master, they should listen to the Dharma. For what reason? Whatever, Maitreya, is well preached, is the preaching of all the Buddhas."²⁰³

(46) The preacher whose eloquence meets these standards is called a kalyāṇa-mitra, the Bodhisattva-teacher who is a "spiritual friend" to all beings, and who, in his person, extends the worldly lineage of the Buddhas.

K. "So 'perceiving all dharmas' (44c) means that having produced an enlightened attitude (45c), gone forth (46a) for the sake of an unbroken genealogy of Buddhas (in the world), and come into the great body adorned with the thirty-two characteristics (d) and the eighty auspicious minor signs, he is called a "spiritual friend" who always attends, as though unrequested, with a mind that is not to be moved (47c) by all the māras, and an attitude towards all sentient beings (49b) which surpasses in loving-kindness that for an only son."²⁰⁴

One seeking diligently to establish himself in the worldly line of the Buddhas (46a) must keep in mind their duties²⁰⁵ toward sentient

creatures (b). By thus emulating the Buddhas he will come to resemble them, incarnating in the "body of the enjoyment" (sambhogakāya) of those good deeds (cd).

(47) The brilliance of the enjoyment-body is the next three verses' refrain. But there are other benefits²⁰⁶ as well. He gains, for one thing, the ten powers of a Buddha (c). These superpowers (mahābala) derive from his penetrating insight (jñāna). They represent the teacher's foundation in wisdom. In the Perfection of Wisdom they are formulated so,

"Here, Subhuti, a Bodhisattva who courses in perfect wisdom, 1. wisely knows, as it really is, what can be as what can be, and what cannot be as what cannot be. 2. He wisely knows, as they really are, the karmic results of past, future and present actions and undertakings of actions, as to place and cause. 3. He wisely knows, as they really are, the various elements of the world. 4. He wisely knows, as they really are, the various dispositions of other beings and persons. 5. He wisely knows, as they really are, the higher and lower faculties of other beings and persons. 6. He wisely knows, as it really is, the Way that leads everywhere. 7. He wisely knows, as they really are, the defilement and purification of all trances, deliverances, concentrations and meditational attainments, as well as the emergence from them. 8. He recollects his various previous lives. 9. With his heavenly eye he knows the decease and rebirth of beings as it really is. 10. Through the extinction of the outflows, he dwells in the attainment of that emancipation of his heart and wisdom, which is without outflows, and which he has, in this very life, well known and realized by himself. He wisely knows that 'Birth is exhausted for me; the higher spiritual life has been lived. I have done what had to be done.

After this becoming there will be none further.' And all that without any apprehension whatever."²⁰⁷

The body of enjoyment with these marks and powers is splendid indeed; its majesty (gzi brjid, tejas) outshines that of kings. That is, no kings can bear²⁰⁸ to confront its shining splendour.

(48) The scholar-teachers of the monasteries, if they cultivate the dharmas of the Buddha,²⁰⁹ will also inherit the saṃbhogakāya, and become beautiful in form²¹⁰ and quite lovely to behold (b). By their merits they will be ennobled (c), becoming more splendid than the very gods, those embodiments of splendour, are able to endure.

(49) The spiritual friend is a teacher "firmly established" (brtan gnas pa) in the intention of gaining enlightenment for himself and all others. This intention is manifest as his bodhisattva vow (bodhicitta). As the Lhasa text reads, he is "established in holding to" (brten gnas pa) the bodhisattva vow.²¹¹ To fulfill it he teaches²¹² enlightenment (c), and this dispells all darkness or doubt in himself (d).

50-56 These verses describe the qualities that make the teaching pleasing and worthwhile. It is worthwhile because its basis is wisdom (prajñā); the teacher understands dharmas as void of own-being. His skill in pleasing speech, on the other hand, is a major aspect of skill in means (upāya). It goes under the heading of the four "full and analytic sciences" (so sor yang dag par rig pa, pratisaṃvid).²¹³

These sciences are the old Abhidharma divisions of textual analysis, applied here to Mādhyamika explication. They are, in brief, knowledge-ability regarding phenomena and their definitions (artha° and

dharma-pratisaṃvid), the knowledge of linguistics (nirukti°), and stylistics (pratibhāna°).²¹⁴ We will summarize Nāgārjuna's exposition of them.²¹⁵

1. Artha. Dharma and artha are terms, and the objects to which they refer. The science of the thing designated (artha) is knowing, for example, that what is meant by the term "earth", in the scripture, is the element whose salient characteristic (lakṣaṇa, mtshan nyid) is solidity or "earthyness".

In the Mahāyāna view every object is empty of reality; this is its salient characteristic, and so "emptiness" is the real meaning (artha).

2. Dharma. The science of designation is knowing the names of things. Thus solidity, for example, is termed "earth". For the Mahāyānist, to whom designations are merely conventional, the only authentic terms are the teachings of the Buddha. So the "science of Dharma, full and analytic", consists of the three Buddhist systems.

3. Nirukti is linguistics: languages and grammar. For the Bodhisattva it includes knowledge of the speech of animals and of supernatural beings.

4. Pratibhāna-pratisaṃvid is the science of elocution or, simply, "eloquence". Included in it are inspiration, the ability to speak extemporaneously, poise and stamina. The term (Tib. spobs pa) means self-reliance, audacity, daring or boldness, in the sense of "presence of mind" while speaking formally. Frequently it is qualified as "unfailing" (50d) or "unobstructed" (51d).²¹⁶ Aśvaghoṣa compares the Buddha's speech to a cow: the Dharma is her milk, eloquence her horns.²¹⁷ The Mādhyamika sūtras maintain that true eloquence is manifest in the ability to speak

without grasping at any notion of speaker or audience, as though the illusory creation of a magician were addressing an audience of phantoms.²¹⁸

The four sciences of speech are perfected on the penultimate stage of enlightenment, the ninth bhūmi (sa) of the Bodhisattva path.²¹⁹ At least this is the case in the later Mahāyāna. Śāriputra is said to have mastered them a fortnight after his ordination.²²⁰ But only at the highest stages are they full and inseparable.²²¹ Together with meditative cultivation (bhāvanā) they are referred to as "the power (bala) of the ninth stage."²²² K., influenced by the Bodhisattvabhūmi, calls them a "power" in this sense.

K. "With unfailing eloquence, (50d), with skill in explaining the very subtle senses of numberless sūtras (51a), with the power of the full and analytic science of linguistics (*nirukti-pratisaṃvid, 52b), he is expert in schooling all beings."²²³

Later in the SR two chapters will be devoted to the theory and practice of the sciences.²²⁴ Here they form only a framework for the discussion of the Bodhisattva's preaching. The real subject (from the question at 10ab) is the ineffable nature of revelation, versus its verbalization.

The sciences of Dharma and meaning are contrasted with those of grammar and speech. Especially in verses 50-51 eloquence is contrasted with mystic intuition. "Sound and speech" are inadequate to contain the highest truth; this has been stated quite plainly in the introductory (prose) exposition of the Buddha. Nonetheless (52-53), the preacher has developed an expertise with words, as well as the ten powers stemming from gnosis, which enables him to explain it.

His means are metaphor, negative example, and dialectic.²²⁵ His verbal skill, with the qualities of his voice, suit him to preach the Dharma. The Dharma, in turn, is the basis of his skill (54). So wisdom and means complement one another.

How does the relationship function between wisdom and means? The former develops his mental faculties (55ab) until he attains a clear comprehension of reality. His mind being then perfectly clear, eloquence arises spontaneously and without obstacle (cd) in it.

Verse 56 sums up the discussion. The teacher is one who possesses mystic understanding (a), the practical grasp of grammar (b), and expertise in public speaking (c); he knows both the letter and the meaning (d).²²⁶

(50-51) "By knowing the very subtle own-being of dharmas" is the refrain, set up in these verses (51c), which echoes through this section (53c, 54a, 55a, 57a, 58a). By his skill in the full and analytic science of dharmas his speech becomes agreeable (vid du 'ong ba, manojña), and his eloquence all-pervasive.²²⁷ In verse 51 the refrain is glossed: to know the origin of dharmas, in causes and conditions, is to understand them as empty of own-being.

(52) He is also well-schooled in linguistics. He knows the languages and grammar of the various sorts of creature. He possesses a repertoire of voice as manifold, it is said elsewhere, as grains of sand in a heap.²²⁸

He discerns the effects of every deed (las, karma). This is the second power of the Buddha.²²⁹ So, in terms of gnosis, he is almost in a class with those āryas ('phags pa) who have attained the ten powers as fully enlightened Buddhas.²³⁰

(53) Pandita and mahātmya (a) are epithets from common Indian usage, with more or less Hindu associations. They are used here somewhat obliquely. "Great-souled" means "personally grand" or "of great importance", and cannot be taken to imply the existence of an abiding substance (ātman) in the Buddha.²³¹ Candrakīrti uses the adjective to indicate the greatness of Nāgārjuna's poem, "It is considered to possess mahātmya because it illuminates the subject undistortedly,"²³² and K. says the same thing, below, on the SR.²³³ The Buddhist context is reestablished in the same line: they are also "sons of the ten powers, possessing strength (in general) with all the powers (in particular)."²³⁴

K. "Subsequent to the perception of the own-being of dharmas as very subtle, (their) powers are indeficient; they will come to obtain the ten powers."²³⁵

In other texts as well the Buddhas are referred to as "(those of) the ten powers", and the Bodhisattvas as those "included in the family of (those who possess) the ten powers."²³⁶

(54) Once again form and content are contrasted. Knowing the Dharma (a) the content of his preaching will be agreeable to hear, and his voice sweet and charming. The Tibetan translator somewhat softens the qualities of his voice, described in the Sanskrit as "sonorous and pleasing". His text may have read priya where we have pranīta (= gya nom pa) now

In the later (Yogācāra) treatises some sixty (or sixty-four) qualities of his voice are enumerated, and these are taken up by Bu-ston (I. 26-30) and the Tibetan masters.

(55) However suitable a vehicle his voice may be, it is scarcely conceivable that the Bodhisattva can preach continually without distraction. But he knows the emptiness of all dharmas and there is never anything else on his mind. His heart is "untroubled and clear".²³⁷

The four aspects of mind mentioned here (b) show the evolution of the mental faculty. Mindfulness (dran, smṛti) relates to one's thoughts, feelings, body and to dharmas in general.²³⁸ Intelligence (blo gros, mati), though stronger than mindfulness in its ability to pierce the veil of reality, is considered undeveloped wisdom (prajñā);²³⁹ it is the intellect of ordinary men. Knowledge (shes rab, prajñā) and understanding (rtogs, gati) are its development and perfection in the saints. Curiously, these last two are reversed in the Sanskrit, which reads "mindfulness, intelligence, understanding and wisdom". The Tibetan takes prajñā not in the sense of "(perfect) wisdom", but more generally.²⁴⁰

(56) This verse sums up the account of the Bodhisattva's preaching. He has three types of "full and analytic knowledge", that of the Mādhyamika destruction of dharma-theory (a),²⁴¹ the analysis of Sanskrit compounds, and the languages and cries²⁴² of various creatures. He knows the letter and the spirit as well.

(57) The Buddha now addresses himself more specifically to the benefits derived from this preaching by the audience. All those with the intelligence sufficient to appreciate the enlightenment of the Bodhisattva²⁴³ can benefit from his teaching. In addition, all creatures in the three realms of saṃsāra seem to enjoy it.

K. "'He becomes pleasing as well to the world, including gods and men and asuras. . .'" means that teaching (them) the accumulation of virtues,

and (showing) the benefits which are evident here and now,²⁴⁴ he is easily understood."²⁴⁵

The teaching must suit the capacities of creatures. In this case he lectures to the multitude in terms of the superficial truth (saṃvṛtisatya), endorsing the accumulation of Buddhist qualities and showing how one's merit bears fruit in a happier rebirth.

(58-59) In barbarous classes of creatures the Dharma, promulgated without fear, evokes a joyful reaction²⁴⁶ which causes them to greatly adore the Buddhas. In this way even those of lesser intellectual capacity are benefited by the preaching.

In particular, he converts the traditional enemies of the Buddhas.²⁴⁷ Bhūta (translated literally as byung po "creature"), is a general term for all goblins, ghosts and spirits. Preta (yi dwags, mentioned only in the Tibetan text) is commonly translated "hungry ghost" or "tantalus", for creatures in this state of existence possess throats the sizes of pins and stomachs that are enormous. They are always ravenous, but all that they eat turns to fire in their throat. They search for water, but rivers turn into pus before their tormented eyes. This painful state of rebirth is the karmic result of greed.²⁴⁸

Piśācas, or carnivores (sha za)²⁴⁹ are grouped separately in the Skt., and the whole audience is described as "ferocious meat-eaters."²⁵⁰ The Tib. however terms them all "insatiable piśācas".

Since these, the least civilized classes of creature, are favorably influenced by the Dharma, what then of those who possess the capacity for study and meditation? Here one of the Skt. mss. from Nepal inserts a

ten-verse lyric on the Buddha's appreciation (anumodanā, *rjes su yi rang ba) for the accomplishments of his students.²⁵¹

(60-61) From the study of this sūtra especially, called a "dharma-treasury", and "the best of the peaceful samādhis",²⁵² innumerable benefits are said to accrue (60-65). For such practice is tantamount to the worship of all the Buddhas who have preached it.

The injunction is made to master ('dzin pa, "to grasp", Skt. dhāraṇa, "hold (in mind)", "memorize") the sūtra. That is, one should, in the words of the SR, "learn this samādhi, master it, bear it in mind, read it, recite it, teach it, learn it by heart, apply himself to meditation, and explain this samādhi in detail to others."²⁵³

(62-63) K. "'His powerful merit, for many ages' (60b) The merit of mastering the sūtra is boundless; one cannot speak of it, for it is immeasurable.

"But for the sake of expressing the grandeur²⁵⁴ of the merit of mastering the sūtra, it is said, 'A certain man, desiring merit here', and so forth.

"So a certain man, desirous of merit, for countless hundred-thousand-million-ten millions of ages reverences the Tathāgatas, and does reverence by means of the complete (set of) ritual practices.²⁵⁵ But a certain other man, desirous of merit, in the day of the destruction of the Holy Dharma in the future, with a very sincere mind masters only one verse from this method of profound dharmas.²⁵⁶ 'The former's merit cannot match this' (63d).

"(This part of the chapter), up to the statement 'It isn't even matched by the merit of having done reverence and honor to the Tathāgates who have taught (it) before', has been the more important."²⁵⁷

Here the commentary to this chapter, with a note on the final verse (69), comes to a conclusion.

(64) The remaining verses consist of the Buddha's promise (lung ston, vyākaraṇa) to those who will hold to the Dharma in its decline. The Dharma-ending age is an important motif in the Mahāyāna literature; it is bound up with the cult of the coming Buddha (verse 66 infra). More extended account is made of it in other places. The brief sūtra called the Rāṣṭrapāla-paripṛcchā ("the questioning of Rāṣṭrapāla"), for example is largely devoted to it. From the bruited about, it says, of the doctrine of the reality of the self (ātmavāda), will come a degeneration of the morals of the monastic Community, and a subsequent failure of the Dharma. The Buddha, lamenting this circumstance, gives a long oration, and concludes,

"Ah! the most grand teaching of the Jinas is not far from its ruin when there appear in its name monks who are slaves to lust and enemies of virtue!

"And they will be, in the last age, an object of derision who, practicing morality and virtue, dwell in the forests, far from the villages and towns. The others, all impassioned, without virtue, sowers of discord, calumniators, addicted to quarreling, will be accepted as learned by the world, and they will be devoured by pride and infatuation. My doctrine, the reservoir of virtues, the mine of all virtues, supremely pleasing, will fall into ruin by the perversion of morality, by the vices of envy

and infatuation. Like a plundered mine of gems, like a pool of lotuses, like a pillar adorned with the most rare jewels broken into pieces, my doctrine will perish in the last times."²⁵⁸

In the last cruel days²⁵⁹ of the Dharma, mastering the entire sūtra would be out of the question. But to comprehend one verse of it will be considered "the most excellent²⁶⁰ worship of the Buddhas."

(65) In contrast to the gloomy picture presented to Rāṣṭrapāla, in which the more virtuous monks are despised and persecuted, it is promised here that those who hold to even one verse of this sūtra will receive their due. Lit. (65a) "they will always duly receive their (just) deserts."²⁶¹ The necessities will come easily to them, and they will be honored as the leading members of the monastic Community.²⁶³

In another samādhi-sūtra edited by Dutt from the Gilgit finds, which was translated into Tibetan at the same time as the SR, similar benefits are promised those who keep in mind the dhāraṇīs and reverence the text. For example, it says,

"If any one commits this treatise to memory, writes it or has it written with due veneration, all his mental and physical troubles, by they regarding his physique, property, intelligence, dear ones, kingdom, disease, food, or dress, will cease through the power of this Samādhi."²⁶³

(66) Some alternate sources of the Dharma are commended. Maitreya among them is especially significant, since he is to appear in the coming age as the glorious sambhogakāya. The Dharma-ending period described above is not, after all, the terminus to the Dharma, for its corpus (dharmakāya) is eternal, but the expiration merely of Śākyamuni's lease to its preaching rights, as the effectiveness of his teaching draws to a

close.²⁶⁴ In the succeeding age the Dharma will be renewed as Maitreya, in turn, incarnates in the world and attains full Buddhahood.²⁶⁵

The legend of Maitreya is popular and archaic; he appears in the Pāli tradition as well as in the others. A sūtra predicting his Buddhahood, the Maitreya-vyākaraṇa,²⁶⁶ describes in a concise century of verses his last rebirth (into a Brahman family at Ketumatī), his life, enlightenment, preaching (his eloquence will persist for sixty million years) and his parinirvāṇa.

There are Dharma-sources as well outside of this world. Amitābha (=Amitāyus) and Akṣobhya are the patron Buddhas of the western and eastern paradises,²⁶⁷ corresponding to their popularity in Kashmir and Bengal respectively. The former, it is said (67c) encourages being to attain rebirth in his field by explaining its advantages to them.²⁶⁸

The Buddha has not only, in this pronouncement, answered the questions posed by Candraprabha; he has also preached something for the student on each level. So beginning on the highest, he taught that by one dharma, the essential emptiness of things, the accomplished Bodhisattva (19-28) is enabled to preach continually and without distraction or self-consciousness and, furthermore, to master rebirth, to gain a strong following and to become omniscient. Then he addressed the learned but misguided Abhidharma scholars (37-38) to convert them to the Mādhyamika view. He dealt with the Bodhisattva-teachers (39-45) and their emanations, with Bodhisattva-aspirants (46-58) and scholars who also teach, and finally with their auditors (58-59). This last group includes those who can master the entire sūtra (60-61), those who memorize but a single verse

(62-65), and those who take the more popular paths of devotion to Maitreya and the celestial Buddhas (66-68).

(68) The immediate goal of these last devotees is not enlightenment itself, but a rebirth more conducive to study and meditation. But it is a goal not to be despised, for it leads to the highest goal. So it is a legitimate course for the Bodhisattva (c). Such rebirth is described as continual spiritual bliss (d).²⁶⁹ Since those in such a fortunate state are also empowered (adhiṣṭhāna) by the Buddha, they need not fear that they will fall away from it,²⁷⁰ or that the progress they make will be reversed.

"For all those (reasons), they are like that exalted class; this is the best advantage that has been preached (ab)." The greatest benefit deriving from the Bodhisattva's career is the attainment of equal status with the Buddhas.²⁷²

Having thus restated the goal, he reminds us of the means to it which has been this chapter's focus. "Follow my example²⁷³ regarding each phrase,²⁷⁴ and hold to this sūtra in the latter days (cd)."

K. sums up (as he ends his comment on each chapter), with a verse of his own composition. Regarding the Bodhisattva as preacher, it is said,

"His fathomless merit defies comparison,
Acquired (in magnitude) equal to the sky;
So with words like mellifluous Lord (Mañjuśrī)
That Bodhisattva is the Jina's son.

"We have completed the explanation of the eleventh, 'The Chapter on Mastering the Sūtra'."²⁷⁵

V.

NOTES TO THE COMMENTARY

¹Or, "by having broken up. . . ." Bcom pa = bhinna in this context (cf. MHV #419, Das 395b). Lamotte, citing Buddhaghosa, suggests bhaṅga (Traité, 117).

²There are two obscurations to be overcome in turn. (1) The three "infections" (kleśāvarāṇa) of greed, hatred and ignorance. (2) Attachment to the reality of objects of cognition (jñeyāvarāṇa). The Arhat conquers only the first but the Bodhisattva, in possession of Perfect Wisdom, also attacks the second. "Therefore," says Atīśa, "in order to fully abandon the obscurations of the infections and of cognizable things, the yogi should meditate continually on the Perfection of Wisdom with skill in means" (de phyir nyon mongs shes bya yi// sgrib pa ma lus spang ba'i phyir// shes rab pha rol phyin rnal 'byor// rtag tu thabs bcas sgom par bya// -- Lam sgron verse 42; tr. also Chattopadhyaya, 532).

³bcom ldan 'das zhes bya ba la/ nyon mongs las dang de bzhin skye// nyon mongs shes bya'i sgrib de bzhin// gang yang mi mthun phyogs chos rnams// bcom pas bcom ldan 'das zhes brjod ces bya ba ni gsung rab kyi tshig yin no// nges pa'i tshig gi tshul gis ni nyon mongs pa la sogs pa bcom ldan 'das sam/ dbang phyug dang ni gzugs bzang dang/ dpal dang grags dang ye shes dang/ brtson 'grus phun sum tshogs pa ste/ drug po dag la ldan

zhes grub ces bya ba de dag 'di la yod pas bcom ldan 'das te/ dbang phyug
la sogs pa kun dang ldan pas bcom ldan 'das so//

Cf. the discussion of Schrader, "On some Tibetan Names of the Buddha,"

47. And, for a full explanation of "the Lord" from Pāli sources

(Buddhaghosa and the niddesas) see the entry "Bhagava" in the

Encyclopaedia of Buddhism (ii.4, 648ff). Nāgārjuna also discusses it,

tr. Traité, 115-126.

⁴mdo sde 'dir zla 'od gzhon nur gyur pa nyid gtso bor gyur pa nyid du
bstan pa . . .// "In this sūtra, this 'youthful Candraprabha is indicated
as the protagonist . . . " (K. 7a.6).

⁵sngon gyi rgyal ba la bya ba byas pa/ dge ba'i rtsa ba bskyed pa
skye ba dran pa spobs pa thob pa theg pa chen po la yang dag par zhugs pa/
snying rje chen po la brtson pa . . .// (Lh. 4a.7; cf. K. 7a.6).

The "Great Compassion" (mahākaruṇā) is opposed to the ordinary sort.
The latter (karuṇā) is a part of the path by which the yogi meditatively
cultivates compassion towards all beings, in order to purify his mind.
The former does actual benefit to beings (see Traité, Ch. XLII, 1705-1717).
The Great Compassion, it is said, is especially comprised (saṃgrhīta) by
the SR (ibid., 1717).

⁶P. 74b. 4-5.

⁷SR Ch. II. So Candraprabha is the principal of an avadāna
(Divyāvadāna XXII, P. Bka'-'gyur Mdo Ke 24a-33b), appearing as a munificent
king who sustains the monastic Community in its quest for liberation.

⁸Cf. Lam gyi sgron ma, verse 24, Engl. tr.

⁹Jewel Ornament, p.1, note 1 p.8.

¹⁰An emanation of Sanatkumāra called Pañcaśikha, appears to entertain Candraprabha, SR VIII, 11, tr. R. p.75. On their iconographic relationship see R.'s note p.75, and Lalou, Iconog., Ch. V.

¹¹"A propos Avalokiteśvara," 177.

¹²Lalou, Icon., 14. More detailed description 19ff.

¹³JBTSI.39, 1893; cited Dayal, 46.

¹⁴Lalou, Icon., p.32, n.2.

¹⁵kumārākāra-bāla-dāraka-rūpin, gzhon nu'i cha byad/ byis pa dang.

¹⁶Ibid., 31, Tib. text 80.

¹⁷"Trois Aspects de la Peinture Bouddhique," pl. V.

¹⁸See Introd. Section H above.

¹⁹Vimalakīrti-nirdeśa, 102.

²⁰Arts of China, II.214.

²¹Waley, 62. Refs. to Serindia p. LVII and Thousand Buddhas, pls. I & II, of Stein. A detail of this picture appears in Arts of China, 41.

²²Avalokiteśvara, 175.

²³For a description of the intensity of this light see Lotus Sūtra, 7-10. The Buddha also explains its sources (10-24). On the thirty-two marks of the Buddha see note 41 infra.

²⁴Traité, 663. Chs. XIX & XX (662-769) of this work are devoted to this perfection. See also Dayal, 172-193, MSA 219-224.

²⁵For a summary of the Mahāvastu see Bapat, 145-148.

²⁶Tr. Masuda, "Origins and Doctrines of the Early Buddhist Schools." Vasumitra (third century A.D.) does not date the views he cites, and they cover several centuries of philosophic development.

²⁷Ch. VI of his Life of the Buddha.

²⁸Vasumitra, 18-21.

²⁹Bareau, Sectes 255.

³⁰Concile 13. Cf. also 257-278, "The Expulsion of Ānanda," on this elder as a scapegoat, including some parallels with the New Year's festivities at Lhasa, 269.

³¹Candrakīrti glosses dharmakāya as "the body of the personification of Dharma" (chos kyi bdag nyid can gyi sku), M.Av. 63.3.

³²SR XXII.7 (Skt. ed). gzhon nur de lta bas na byang chub sems dpa' sems dpa' chen po ting nge 'dzin 'dod pa dang myur du bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang rgya bar 'dod pas de bzhin gshegs pa gzugs kyi skur mi blta'o// de ci'i phyir zhe na/

sangs rgyas bcom ldan 'das rnams ni chos kyi skus rab tu phye ba yin te
gzugs kyi skus phye ba ma yin no// (R. 50-51).

The Buddha cannot be identified, for the purposes of worship, with his physical manifestation, for it derives (rab tu phye ba, prabhāṇita) from the dharmakāya. K. translates the term bsgos pa, which brings out more clearly the sense of dominance: the physical body is governed and empowered by the dharmakāya. See Conze (Dict., 284) on prabhāṇita.

R. translates the last line, "Because the true nature of the Buddhas is their Absolute Body and not the Material Body" (ibid., 85).

³³ Synonymous with an enlightened state of mind. Lit. "Taught to be synonymous with the state of mind born of innumerable merits (bsod nams brgya pa las skyes pa'i blo dang don gcig tu bstan pa yin te). XXII.9.

³⁴ R. XXII.18-19. (pps.22, 94 n.) accuses K. of prolepsis in identifying the sambhogakāya of later doctrine with the physical body of the SR. These verses show him to be wrong. The former, the body of the thirty-two marks (including a golden color, the seventeenth, and emission of great light, the fourth) is certainly intended here. It is the normal recipient of worship, although the SR is here terming it an inappropriate one, from the point of view of the higher truth (paramārthasatya).

The material body itself is no ordinary physical form (lus); it is "the material body in its full perfection (gzugs kyi sku yongs su rdzogs pa, XXII.39). As the so-called material realm (rūpadhātu) lacks the three infections (kleśas) which characterize the miserable realm of desire (kāmadhātu), so the physical body of the Buddha is not gross, but perfected matter. "It would not be easy to find in the world including even the gods

(i.e., in either of the two realms), a definition for this Body (K. 'To say nothing of the dharmakāya. '), unless one describes it as inconceivable and undefinable in all its aspects" (ibid., tr. R. p.94).

In the later stages of the Mādhyamika (e.g. AAA 26 Skt. ed), in the Yogācāra and Vajrayāna systems, the two aspects of the Buddha, are elaborated into three. This avoids Mādhyamika dualism. The three bodies, in Yogācāra, correspond to the three aspects of reality, the emanation body to the imaginary (parikalpita), the enjoyment body to the relative (paratantra) and the dharmakāya to the fully perfected or absolute (pariniṣpanna) truth. (For a succinct account of the three aspects see LVP, "Le Petit Traité".) The Vajrayāna is based on this, but it becomes cosmology and yoga as well as Buddhology. In the first case the three bodies represent aspects of the universe; the real of desire (kāmadhātu), the (still-) material realm (rūpadhātu), and the immaterial (arūpa) realm, respectively. In the second they are "structures of experience" (Guenther, "Tantra," 294), each a nexus (kāya) of yogic accomplishment on the path to enlightenment.

The SR is a crucial step in the development of the trikāya system. The nirmāṇakāya is mentioned in another context (see verses 44-45 of this chapter), for in the Mādhyamika the important thing is the contrast of the relative with the real.

³⁵XXII.8. Partially tr. in our comm. on verses 60-61 infra; text n.253 infra.

³⁶IV.15, Lh. 22b.4. gang dag chos kyi sku la gnas gyur pa// de ni dngos po thams cad dngos med shes// de yis dngos po'i 'du shes rnam bshig nas// rgyal ba'i dbang po gzugs kyi skur mi lta//

³⁷So called because it is the enjoyment (sambhoga) of his accumulated merit, LVP, "Three Bodies," 957-958.

K. bsam gyis khyab ces bya ba ste/ chos gzugs dang mtshan ni phun sum tshogs zhes bya ba ni longs spyod rdzogs pa'i sku'i sgo nas so//

K. had a differing text for the first two verses. He fails to cite (1d), whereas for (2d) he reads "Ocean of gnosis, I salute thee."

³⁸The long a in this and in succeeding epithets is the sign of the Prakrit vocative, and not the Sanskrit plural (cf. Edgerton, I.8.27).

³⁹In another place the sūtra calls it "eternal, in our terms" (tha snyad du rtag pa, XXII.11).

⁴⁰K. sku la sku med par bstan to// ci'i phyir zhe na/ skyes pa med pa'i phyir ro// de nyid kyis na 'gag pa med do// bsam pa'i yul las yang dag par 'das pa'i phyir/ bsam gyis mi khyab ces bya ste/ chos kyi sku'i sgo nas bstod pa'o//

⁴¹For these marks see Hurvitz, Chih-I, 353-361, from the MHV and Chinese sources.

⁴²K. shes rab kyis (66a) skyes zhes bya ba ni shes rab kyi pha rol tu phyin pa bsgoms pa las nges par byung ba'i phyir ro//

⁴³K. dmigs pa med pa'i snying rje chen po'i thabs kyis sems can ma lus pa'i don byed ba'i phyir . . .//

⁴⁴For the ten powers, see the comment to verse 47 infra.

⁴⁵K. understands this simile to refer to the Buddha's mind, "like space in the higher sense (of the term)" (don dam par nam mkha' dang 'dra ba'i thugs mnga' ba'o). His last line refers also to the mind, for it salutes him as the "Ocean of Gnosis" (ye shes rgya mtsho).

⁴⁶mtshan nyid med par mtshan nyid gcig pa zhes bya'o. K. on XXII.16, R. p.90.

⁴⁷mnyam par bzahag pa'i sems, samāhitasya citta. XXII.22.

⁴⁸zag med pa, anāsrava. Ibid., 29.

⁴⁹nyon mongs, kleśa. Ibid., 28,

⁵⁰'du shes rags pa, udāra-samjñā. Ibid., 26.

⁵¹Or "fine", 'du shes phra mo, mṛdukī-samjñā. Ibid., 27. There are ten notions whose content is not gross, such as "impermanence", "suffering", etc., which are cultivated by the Bodhisattva. Cf. Traité, 1431-1465. On the "notion of Dharma", see infra verse 32.

⁵²ngos po, bhāva. Ibid., 30.

⁵³ming dang gzugs, nāmarūpa. Ibid., 22.

⁵⁴'od gsal, prabhāsvara. Ibid., 22. R. translates this "radiant". But it technically indicates the transparency of thought. So here his whole organism is radiantly clear.

⁵⁵sha'i mig, maṁsa-cakṣu. Ibid., 17.

⁵⁶byin brlabs, adhīsthāna. Cf. infra n.122.

⁵⁷mṭhu, anubhāva.

⁵⁸Ibid., 18-19 tr. R.

⁵⁹Ibid., 34.

⁶⁰vid bzhin nor bu dpag bsam shing// ji ltar re ba yongs skong pa//
de bzhin gtul byar smon lam gyi// dbang gis rgyal ba'i skur snang ngo//
BCA IX.36. This interpretation differs from that of Matics. See LVP's
tr. & the BCAP, 199.17-19.

⁶¹thugs rje, karuṇā.

⁶²K. de ltar na gtsug lag khang dang/ zhal zas dang/ btung dang/
chos ston la sogs pa'i bya ba rnams la ji ltar 'jug ce na/

⁶³bodhi-pakṣa-dharmas. See Conze, Perfect Wisdom, p.203, MHV #953-
1104. The Skt. for (3a) reads sam° for smṛty-upasthāna.

⁶⁴Traité, 1150.

⁶⁵For a discussion of the place of the parts of enlightenment in the
Mahāyāna see ibid., 1138-1142.

⁶⁶Forest, or wilderness, dgon pa, aranya.

⁶⁷K. thams cad du stong pa nyid la gnas pa'i phyir dgon pa la brten
pa yin no.

⁶⁸So the Perfection of Wisdom says, "The Bodhisattva- great hero who, by the method of non-dwelling, dwells in the Perfection of Wisdom should, without producing them, fulfill perfectly: the four applications of mindfulness, etc. (the thirty-seven parts of enlightenment)" Traité, 1137.

⁶⁹K. thugs rje gzhan dbang du gyur pas bshos gsol ba dang/ btung ba 'thung ba la sogs par yang ston to//

Skt. (d) "You manifest drinking and eating" (piban bhuñjan pradrśyase).

⁷⁰Skt. (cd) yam vābhipūjya loko 'yam yāti nirvāṇam uttamam.

⁷¹K. e ma sangs rgyas bsam mi khyab ces bya ba la sogs pas ni mchod pa tsam gyis mya ngan las 'das par gyur pa ngo mtshar che bar bstan to//

⁷²phung po lhag ma med pa'i mya ngan las 'das pa, nirupādhiśesanirvāṇa.
On the levels of nirvāṇa see Obermiller, "Nirvāṇa".

⁷³As K. says. "Prayer" would fail to indicate the "intentionality" which is the mainspring of the Bodhisattva's vow. His whole gloss reads, sangs rgyas 'khor dang bcas pa bshos gsol ba'i bsod nams bdag gis gang ni bsags pa des/ ji ltar khyod bzhin kyang sangs rgyas su gyur cig ces smon lam btam bo//

⁷⁴nātha, Dict., 218.

⁷⁵asamasamo Bhagavān sarvajñah, ibid., 93.

⁷⁶Remembering past lives is the eighth power of the Buddha. On the ten balas see comm. on verse 47 infra.

⁷⁷That is, to have a community (saṃgha) which is strong and free of dissension.

⁷⁸On his eloquence see verses 50 ff. and comm.

K. ji ltar zhugs na chos rnams ji lta ba (66b) bzhin du shes par 'gyur/ ji ltar na 'jug ba'i mtshan nyid bya ba la 'jug par 'gyur/ skye ba dran par ji ltar 'gyur/ 'khor rnams mi phyed par ji ltar 'gyur/ ji ltar spobs pa mtha' yas par 'gyur . . .//

⁷⁹For an account of "own-being" according to Candrakīrti see Conze, "Ontology of the Prajñāpāramitā", 119-121.

⁸⁰The Buddha entered, for example, into the womb of Queen Māyā in the form of a white elephant. Cf. Foucher, Life, 25ff., Gandhāra, I.290-305.

⁸¹The four vaiśāradyas. See Conze, Perfect Wisdom, p. 211.

⁸²bala. See comm. on verse 47 infra.

⁸³The eight vimokṣas. Perfect Wisdom, p. 210.

⁸⁴Lh. 4b-5a, Skt. p.2.

⁸⁵lung ston, vyākaraṇa. This is one of the twelve classes of scripture, and as such denotes "prophecy" (cf. Bu-ston I.31-32). An example is the "Prediction of Maitreya" cited below (n.266). It may also mean "explanation". So Abhidharma is considered vyākaraṇa (Jaini, Abhidharmadīpa 50). Here it may mean the explanation, or the prophecy that comes at the chapter's end (66-68 infra).

⁸⁶Murti, 232. Cf. his quote from Candrakīrti, 235, equating dharmatā with tathatā which, "existing in this way, abiding permanently as constant immutability, always unarisen, it is called the "own-being" because it is not dependent on another, and not artificial" (tathābhāvo 'vikāritvaṃ sadaiva sthayitā sarvadānutpāda eva paranirapekṣatvāt svabhāva ity ucyate, Pr. 264-5, our tr.).

⁸⁷Asaṅga, defining the "Greater Vehicle", says, "Because of its sublimity and profundity, it doesn't contradict dharmatā (L'Idealité)." And he comments, "Since it (the Mahāyāna) has sublimity and profundity for characteristics, it does not conflict with (na vilomayati) dharmatā, for it is dharmatā which leads to the Great Illumination. Thus there is no contradiction with characteristics" (MSA I. 11).

⁸⁸For the full verse see n.111 infra.

⁸⁹VIII.1. The first verses of this chapter parallel the exposition of our passage.

R. says "the essence of inexistence" for "the own-being which is non-existent" (chos thams cad kyi dngos po med pa'i ngo bo nyid kyi ye shes la mkhas par bya'o; sarvadharmāṇām abhāya-svabhāva-jñāna-kuśalena bhavitavyam).

⁹⁰mtshan ma med pa/ mtshan nyid med pa; animitta alakṣaṇa. All dharmas must have signs and marks, but as Candrakīrti says, "How can specific characteristics (mtshan nyid) exist in conditioned things when production, etc. of them has been refuted?" (Pr. VII.33 comm., tr. May 139). On "the production of dharmas," see the next note.

The signs (mtshan ma) are appearance only, while the defining marks (mtshan nyid) fundamental attributes by which things are accurately distinguished. In reality there are no such marks, but the realization of this comes only in the "fourteenth application of emptiness (Obermiller, "Śūnaytā" 182, Murti, 352).

⁹¹ma skyes pa/ ma 'gags pa; anutpannā aniruddhā. K. "They originate neither from themselves nor from something else, nor from both, nor (entirely) without cause" (R. n.45). There is in fact no individual existence. Nāgārjuna makes the classic statement of the position,

No entities ever occur anywhere, arisen

Of themselves, of others, of both, or without cause.

(Kārikā, I.3; tr. also Stch., Nirvāṇa 93; Robinson, 83). This is the essence of the Mādhyamika destruction of causality. Since they are not arisen, furthermore, neither do things cease.

⁹²yi ge med pa, anaksarāh. There is no reality in letters either, K. says, and therefore none even in the divine voice of the Buddha.

⁹³stong pa, śūnya.

⁹⁴gzod ma nas zhi ba, ādiśāntāh. Nirvāṇa, as "emptiness", is immanent in saṃsāra from its start.

⁹⁵rang bzhin gyis rnam par dag pa, prakṛti-viśuddhāh. By nature they are unattractive to the senses, but for the obscurations of passion, etc. they would remain so.

⁹⁶BCA IV.47.

⁹⁷prajñā-dr̥ṣṭi. Tib. shes rab mig, "the eye of wisdom". BCAP 90.

⁹⁸paramārtha-tattva-darśanam. Ibid.

⁹⁹The Skt. asaṅga ("unattached", ma chags pa), as of the Buddha's gnosis by its nature, is at (12c) translated "unhindered" (thogs med) referring to its extent.

¹⁰⁰Tīrthika (mu stegs pa) is generally translated "heretic". But it refers not to unorthodox Buddhists, but to men who reject entirely the "precious three": Buddha, Dharma and Saṅgha. It includes all non-Buddhist Indian religious sects, Hindu and Jain (cf. MHV #3512-3543). Specifically it refers to the Hindus of the classical six schools (Das 967b) by their common characteristic: adherence to patterns of daily ritual baths. So the Buddhists call them "those at the edge of the ford", or those who frequent the bathing places (tīrtha, stegs) of the rivers.

¹⁰¹SR VIII.24-5. Tr. also R. 70-71, de Jong, Pr. 23-25.

¹⁰²"Tantra", 282-283.

¹⁰³Traité, 1466 ff. Knowing each of the four truths, the thoughts of others, etc.

¹⁰⁴Ibid., 1474.

¹⁰⁵Pratītya-samutpāda, "conditioned co-production" (Conze, Dict., 279) is at issue in these two interpretations. For the lesser vehicle it refers

to the birth of the organism in cause of karmic conditioning in the Mahāyāna to the arising of all dharmas in mutual dependency. See Stch., Nirv. p.240 and his tr. of Pr. Ch. I, ibid., 83 ff.; LVP, Théorie des Douze Causes; Foucher, Life, Ch. VI.

¹⁰⁶Traité, 1483.

¹⁰⁷The Skt. for (b) says "You understand dharmatā, Oh King of Dharma".

¹⁰⁸K. in another context defines "ocean of gnosis" as "a receptacle of understanding all aspects (of the world)" (ye shes rgya mtsho zhes bya ba ni rnam pa thams cad mkhyen pa nyid kyi rten . . .//

¹⁰⁹The Skt. should read yata for yat (14a).

¹¹⁰'khrul ba, skhalita (14a) or vyabhicārin (MHV #4545), "cognition not discrepant from its object, i.e., not including any illusion" (Csoma, MHV).

¹¹¹brjod par bya ba ldog pa ste// sems kyi spyod yul ldog pas so// ma skyes pa dang ma 'gags pa// chos nyid mya ngan 'das dang mtshungs// (Kārikā XVIII.7; tr. also de Jong 100; q. Pr. on XIV.4; tr. May 227; Skt. BB 364; first two padas tr. LVP, Madhyamaka" 97).

¹¹²Lit. "having cast off knots, cut off (Skt. "exhausted") harsh delusion". The Tibetan may have read prachinna, "cut off", where now we have prahīna, "destroyed" or "cast off".

¹¹³tallakṣaṇaṃ bodhi-carisyi cārikām (d). One may understand "course (leading to) enlightenment (bodhi), or "course of the Bodhi(sattva)". Likewise, the Tibetan translation of Śāntideva's "Entrance into the Course of Enlightenment" (bodhicaryāvatāra) reads "Entrance into the Course of the Bodhisattva" (byang chub sems dpa' spyod pa la 'jug pa). The way of the Bodhisattva is, by definition, the way to bodhi.

¹¹⁴mtshan nyid mi mthun, vilakṣaṇa, "of various marks". The prefix vi° (mi mthun) carries the sense of separation, deviation, or privation. For mi mthun pa the MHV (II.225) gives a set of equivalents meaning varied, bewildered, disjunct, contrary and wrong. One must add this sense of the term to Conze's Dict., where under vilakṣaṇa (361) he gives only "having no distinguishing marks" (*mtshan nyid dang bral ba).

¹¹⁵pratyakṣa, mngon sum. This is the first of the pramāṇas, the criteria of right knowing. Some others, each system varies, are inference, comparison, and scriptural authority. Much discussion centers around them in Indian logic. The Mādhyamikas, since they make no positive hypothesis regarding the nature of things, require no such criteria for its validity. Sense perception, nonetheless, is discussed in context, as here, of Abhidharma theories, or in argument with Vijñānavāda. The Mādhyamika, in contrast with the latter, to whom "sense-perception" per se is free of all synthetic thought, uses it in the every-day sense: e.g., "I see the jar." (For an argument on this between Candrakīrti and Dignāga see Stch., Nirvāṇa, 156-164.) Candraprabha asks, simply, "How can the Bodhisattva perceive the marks of everyday objects, if they are 'non-existent'?"

¹¹⁶For "ways of Dharma" the Skt. reads "way (or "guide") to enlightenment" (bodhinetrī).

¹¹⁷K. don 'di dag nyid tshigs su bcad pas gsal bar mdzad pa'i phyir.

¹¹⁸Traité, 1661 ff.

¹¹⁹Tib. Skt. (ab) = Engl. (ba).

¹²⁰The Skt. is singular, dharma-nirdeśaṃ.

¹²¹Lit. "preach ten million sūtras."

¹²²byin gyis brlabs, adhiṣṭhāna. K. "One who understands this one-dharma-teaching, by the magical power of the Tathāgata, comes to understand the limit of reality." (gang gis chos gcig bstan pa 'dir rab tu shes pa des de bzhin gshegs pa'i byin gyis brlabs kyis yang dag pa'i mtha' rab tu shes par 'gyur ro//)

Adhiṣṭhāna is the "magical force of the Buddha" (Lamotte, Śūraṅgama-samādhi, 187). By it he "controls" his disciples (cf. Edgerton II, 15b-16b).

¹²³The "true limit" of things (yang dag nyid kyi mtha', bhūta-koti). On "limit", see no. 129 infra. The import of the term is clear, but difference interpretations of it have been made. Abhyākaragupta glosses it "beyond the range of the callow" (Wayman, JAOS 81.151). LVP says, "the actual or real apex" = the true end, aim, opinion" ("Three Bodies", 949 n.5). Snellgrove, in a tantric context, translates it "climax of being" (Hevajra I.132). Lamotte says "pointe du vrai" (Śūraṅgamasamādhi 134); cf. also his notes on it as a synonym for the absolute (Vimalakīrti 50).

K. equates it with the "one thing" of the next verse. "He knows all (dharmas) in terms of one. . . ." He knows the limit of the real as (their) own-being. Having understood that, he knows all dharmas, in regard to name and reason and so forth, to be unarisen, because they are without beginning (previous limit) and without end (later limit)" (gcig gis kyang ni thams cad shes zhes bya ba la sogs pa la/ yang dag pa'i mtha' ngo bo nyid du gang gis shes pa'o// shes nas ming dang (67a) rgyu mtshan la sogs pa la chos thams cad sngon gyi mtha' dang/ phyi ma'i mtha' med pas ma skyes par shes so//).

¹²⁴K. 'dir gang gis ci yang brjod du med pa'o//

Once the Buddha has attained nirvāṇa, nothing is really preached by him. Nāgārjuna's last kārikā on nirvāṇa says,

Blissful is the appeasement of all imagining,
The appeasement of discursive thought;
Nowhere, to no one has any Dharma
Ever been taught by the Buddha.

(XXV.24). He teaches no object (dharma) and no doctrine (Dharma).

Stcherbatsky, quite misleadingly, glosses this "no doctrine (about separate elements)" (Nirv. 208). Candrakīrti cites the Ārya-tathāgata-guhya-sūtra to explain it,

"The night when, O Śāntamati, the Buddha has reached the highest absolute enlightenment, the night he was about to pass into Final Nirvāṇa, at that occasion the Buddha did not pronounce even one syllable, he has not spoken, nor does he speak, nor will he speak. But since all living

beings, according to the intensity of their religious fervour, appear as different characters with different aims, they imagine the Buddha proffering on different occasions a variety of discourses. On separate occasions it occurs to them 'this Buddha teaches us about such a topic', 'we listen to his teaching about this topic'. But the (real) Buddha (dharmakāya) is never engaged in thought-construction, in thought-division. O Śāntamati, the Buddha is averse to all plurality which is produced by our habits of thought. . ." (ibid., 210).

¹²⁵This is the central verse of the chapter. It is quoted by Candrakīrti in the Pr., Ch. IV end (Skt. BB 128; Tib. May 337, Fr. ibid., 95-6). There is a Skt. variant, which reads, in place of bhāsitvā no tasyotpadyate madah, "(however much) he may preach, in him no pride will arise," the mistaken bhāvitvā na tasyopapadyate damah, "(however much) he may meditate, he never attains self-discipline." This is a true corruption!

May adopts the reading bhāvitvā, taking it in the sense of "emanation". So "however numerous his psychic creations, the drunkenness of pride is not produced in him." But this is strained. The Tibetan variant reads bshad byas, "(however much) he is caused to preach."

Both Candrakīrti and Tsong-kha-pa (who cites it in the Lam Rim) emphasize the initial pādas. The latter glosses it, "He knows all dharmas by means of knowing one dharma by the principle that it is empty of own-being; by means of one dharma seen directly as empty of own-being, he sees all dharmas" (chos gcig gi-(rang bzhin gyis stong lugs rigs pas shes pa)s kyang ni (chos) thams cad (kyi rang bzhin gyis stong lugs rigs pas) shes (shing)// (chos) gcig gi-(rang bzhin gyis stong pa bsgom pas mngon sum du

mthong ba)-s kyang ni (chos) thams cad (rang bzhin gyis stong pa mngon sum du) mthong (bar 'gyur ro)/. After Wayman, JAOS 89.144).

In the first chapter also, Candraprabha is told that all he may wish to attain may be had by only one dharma, the acquisition of a concentrated mind "in which one realizes that all things of the world remain in the same state forever" (Dutt, "Introd." xiv). The popularity of this verse bears out at least the authenticity of the view that the Mādhyamika is monist.

¹²⁶"Selflessness" (anātmaka) is applied in the Greater Vehicle to all dharmas as well as to the personality.

A variant reads "namelessness" (anāmaka), which also makes sense.

¹²⁷"Earnest contemplation" (nges brtags). The Skt. is causative: "made to contemplate" (nidhyapta). So we translate "bent to contemplation". In the SR citta (=cittasya)- nidhyata (sems nges par rtogs pa) is a synonym for samādhi (cf. P.13b.7-8, Ch. IV 1.3).

¹²⁸Skt. "he isn't embarrassed (hriyate) by them"; Tib. "he isn't robbed"(or "captivated", 'phrogs).

¹²⁹sngon gyi mtha', pūrvāntam, "previous limit" or "beginning". That is, they are empty of own-being. Nāgārjuna says,

To the question, "Is there a previous limit, a 'before'?",

The Great Sage answers "No".

Saṃsāra is without beginning and end,

It has no before and after.

(kārikā XI.1). The Skt. differs in the first pādas. They go, "Neither beginning nor end is known by the Great Sage" (BB 219, tr. Stch., Nirv. 129, May, 170). Candrakīrti explains the term "limit",

"'Limit', 'share' (cha, bhāga) and 'part' (cha shas, deśa) are synonymous. 'Previous limit' means 'the previous share'. Now if there were a so-called 'saṃsāra', it should have an actual before and after like such things as pots. But it doesn't, for the Lord has said, 'Without beginning and end, Oh monks, is the wheel of birth and death.' Therefore saṃsāra does not exist" (Tib. text May, 390, tr. also ibid., 170).

¹³⁰See note 105 above.

¹³¹'byung ba med pa. Though the Sanskrit reads anutpattim, "unarising", the equivalent would technically be apavṛtti. So the Bodhisattva knows "the teaching that all dharmas are without development" (sarvadharmāpavṛtti-nirdeśaḥ, chos thams cad 'byung ba med par bstan pa, MHV #1362). The two terms could, in the devanāgarī, be easily mistaken by the proverbial lax or ignorant copyist.

Apravṛtti, "unevolving", "without development", or "functionless" (cf. Eger. II.386b-387a), is equivalent to nivṛtti, or "nirvāṇa".

¹³²The qualifier "rebirth" (jāti) supplied in the Skt. only.

¹³³This explanation follows that of Nāgārjuna, Traité, 1555-1557). On the eighth bala see ibid., 1516.

¹³⁴K. skye ba dran par ji ltar 'gyur zhes bya ba la sogs pa'i lan ni gang gi tshe skye ba dran pa de'i tshe bya ba thams cad la rmongs par mi

'gyur ro// de nas rmongs pa med na yang dag pa'i mtha' yongs su shes so//
de nas rmongs pa med na yang dag pa'i mtha' yongs su shes so// yang dag
pa'i mtha' yongs su shes na byang chub sems dpa' 'khor rnams mi phyed par
'gyur ro//

¹³⁵ chos kyi mtshan nyid la mngon tu phyogs pa'i phyir, AK I.2 Comm.

¹³⁶ K. chos kyi rang bzhin yongs su mi shes pa'i byis pa rnams ni
'khor ba'i sdug bshgal nyams su myong bar 'gyur ro// chos rnams la mi rtog
pa ni rang gi rnam par rtog pa'i bzos sprul pa'i sgyu ma'i dra ba'i rang
bzhin la mkhas pa rmongs par mi 'gyur ro//

¹³⁷ shes bya, jñeya. See note 2 above.

¹³⁸ On bhūtakoti cf. Obermiller, "Nirvāṇa", 251.

¹³⁹ Candrakīrti, Pr., tr. Stch. "Nirv." 184.

¹⁴⁰ Murti, 257.

¹⁴¹ Pr. 521.4, tr. Stch. "Nirv." 186.

¹⁴² SR IX.26, tr. also ibid., 186.

¹⁴³ sarva-dharma-svabhāva-samatā, the thesis of the SR as expressed in
its title.

¹⁴⁴ Kārikās 19, 20 of Ch. XXV. Tr. also Stch., ibid., 205, Robinson,
40. Cf. Obermiller, "Nirvāṇa", 251-252.

¹⁴⁵rnam par rtog pa, vikalpa. The latter translation is that of Conze (Dict., 349).

¹⁴⁶Stch. says, "vikalpa is an assertion of the form 'this is that' sa evāyam . . . where this element 'this' refers to the . . . 'thing in itself' (svalakṣaṇa)" (Nirv., 137 n.1).

¹⁴⁷ci yang med pa'i mtha' la, akiṃcināyāṃ koṭyāṃ. "Nothing-at-all" means emptiness (ibid., 209n.). But it alludes as well to the second of the three highest states of trance (samāpatti). These are, (1) the state of infinite consciousness (rnam shes mtha' yas skye mched, vijñānānantyāyatanam), in which no awareness of an object remains, (2) the state of nothing at all, and (3) the state of neither perception nor non-perception ('du shes med 'du shes med min skye mched, naiva-samjñānāsaṃ-jñāyatanam) which, beyond consciousness, is the peak of the formless realm (arūpa-dhātu), and the limit of saṃsāra (cf. MHV # 3111-3113).

¹⁴⁸Lit. "a magic show" (māyākāranāṭaka).

¹⁴⁹Pr. BB 46.1 ff; tr. also Stch., Nirv. 128. On the four signs of all conditioned things, mentioned here, see n.64 above.

¹⁵⁰Verse 30 Tib. (ab) = Engl. Skt. (ba).

¹⁵¹The three lower states of rebirth are those of animals, hungry ghosts and the denizens of hell. The gods and asuras, in turn, are regarded as higher than man.

¹⁵²In (31) again Tib. (ab) = Engl. Skt. (ba).

The Skt. for (cd) reads "They reject dharmas like these, wherein suffering is suppressed" (ksipanti īdrśān dharmān yatra duḥkhaṁ nirudhyate/).

¹⁵³'du shes. But only the "subtle" sort of notion is meant here. Cf. n. 51 above.

¹⁵⁴AK I.9.

¹⁵⁵Ibid., I.14.

¹⁵⁶Comm. to AK I.15.

¹⁵⁷Vijñāna (rnam shes) is what Buckminster Fuller calls "the phantom captain" of the human machine. "This phantom captain has neither weight nor sensorial tangibility, as has often been scientifically proven by careful weighing operations at the moment of . . . death. . . . With (his) departure the mechanism becomes inoperative and very quickly disintegrates into basic material elements" (Nine Chains to the Moon, 19).

¹⁵⁸AK I.22. Their fruit is enlightenment (Sde-Gzhung Rin-po-che, oral communication).

On the origin and antiquity of the Skandhas see Przyluski, "La Théorie des Skandha".

¹⁵⁹K. de'i phyir stong pa rnyog pa med pa'i chos 'di ni mkhas pa'i sa yin te zhes bya ba ni 'di ni byang chub sems dpa' spyod pa'o// sangs rgyas kyi chos rnams kyis brgyan no// bcom ldan 'das kyi bstan pa ste/ rang bzhin gyis stong pa nyid ni nyon mongs pa ma lus pa bag chags dang

bcas par rab tu spong bar byed pa'i phyir ro// gang gi tshe byang chub sems
dpa' nyon mongs pa bag chags dang bcas pa rab tu spangs par gyur pa de'i
tshe gzugs dang/ sgra dang/ dri dang ro dang/ reg bya dang/ chos rnams la
zhen par mi 'gyur ro// de mi gnas pa'i sbyor ba sangs rgyas kyi rigs la
gnas nas dge ba'i bshes gnyen la brten te/ sbyin pa dang/ tshul khrims
dang/ bzod pa dang/ brtson 'grub dang/ bsam gtan dang/ shes rab kyis sangs
rgyas nyid thob par 'gyur ro//

¹⁶⁰Engl. Skt. (bcda).

¹⁶¹Cf. MSA, Introd. 2lff., including a chart of the eleven stages.
The highest stage, of course is Buddhahood.

¹⁶²Engl. Skt. (bcda). In these languages the emphasis lies on the
initial line, in Tibetan it falls on the end.

¹⁶³Or "career". The Tibetan for "course", spyod, nicely reproduces
the Skt. play of carim or gocara, "sensory range", which it translates
spyod yul.

¹⁶⁴Conze, Perfect Wisdom, p. 211-212. A chapter of the Traité
(1625-1703) is devoted to the eighteen special dharmas of the Buddha. On
"Buddha-dharmas" in general see note 209 infra.

¹⁶⁵The objects of greed, etc. are seen to exist only in the mind.
Cf. comments on verse 10 above.

¹⁶⁶vāsanā, bag chags. Cf. Edger. II, 478a-479b; MSA XI.38, XXI.54.

¹⁶⁷The Tibetan says simply that (b) "they have no basis" (de dag la gnas yod min). The Skt. reads "of them no basis is known" (na vidyate).

¹⁶⁸bshes gnyen, spiritual friend. The Skt. has mitra-bhadraka in place of the more usual kalyāṇa-mitra ("wholesome friend"). He is one's monastic advisor or spiritual master. In Tibet he corresponds to a "doctor" or "professor". The Skt. is probably corrupt, reading "Having practiced giving, morality, study, and patience, being aware of these duties as a good friend, one is quickly awakened to enlightenment" (dānaṃ śīlaṃ śrutaṃ kṣāntiṃ sevitvā mitra-bhadrakān/ imāṃ kriyāṃ vijānantah kṣipraṃ bodhiṃ budhyate//).

¹⁶⁹Even today, in the Tibetan tradition, the three stages of study are listening (śravaṇa), cogitation (manana) and meditative cultivation (bhāvanā).

¹⁷⁰P. 236. The hīnayānist definitions are given in a note.

¹⁷¹K. de la lha klu rtag tu bkur sti ces bya ba la sogs pas ni chos la gus pa nyid kyis chos nyid la rab tu zhugs pa'i byang chub sems dpa' la thams cad mchod par byed par 'gyur ro// de bzhin gshegs (67b) pa rnams kyang rab tu dgyes pa'i thugs kyis zab cing rgya che ba'i chos rnams rab tu ston par 'gyur ro//

¹⁷²For details see MW 492bc.

¹⁷³Das 44b-45a; Gandhāra, II.28-32.

¹⁷⁴Ibid., II.40.

¹⁷⁵Cf. Przyluski's theory, "Deva and Asura".

¹⁷⁶Das 545b.

¹⁷⁷J. 262ab.

¹⁷⁸Gandhāra, II.26. The names of various devas, nāgas (kings and commoners in turn), yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahorages and others are given in the MHV, #3215 ff.

¹⁷⁹Edgerton gives this as the name of a particular rakṣasī (II.306b).

¹⁸⁰Przyluski, "Deva", 25.

¹⁸¹The Sanskrit, again seemingly corrupted, reads at (b) "empowered magically (adhiṣṭantah = classical Skt. adhiṣṭantah, Edger. II.12b) for millions of ages." At (c) the Tib. yi, "of" or "on the part of" (= "by") the dharma-preachers, there is unceasing praise, is perhaps deliberately ambiguous. The Skt. is quite clearly instrumental, "by the preachers".

¹⁸²Foucher, Life, 129. On the request of the gods for the Dharma, see 134-136.

¹⁸³don, artha. This has the sense, in this and the following verses, of the aim, goal, end, purpose, motive, good, advantage, work, fortune and welfare of all beings.

¹⁸⁴Bodhisattva-bhūmi, after the French translation (pp. 115-116) and Skt. equivalents (p. 118) of Demiéville.

¹⁸⁵-sutrataś. The Tib. reads shin tu nges pa = suniścitam (MHV #6464), "quite surely", "perfectly", "authoritatively".

¹⁸⁶'dul ba, vinayati. He tames (the mind), leads, educates, schools (it).

¹⁸⁷K. gang gis stong nyid shes de byang chub sems zhes bya ba ni stong pa nyid la gnas pa'i byang chub sems dpa'i sems can gyi khamś dpag tu med pa gdul ba'i phyir stong ba nyid dang rab tu ldan pa'i chos ston par 'gyur ro// de thos nas bla na med pa'i sangś rgyas kyi ye shes mngon par bsgrub par bya ba'i phyir 'jug par 'gyur ro// de nas de bzhin gshegs pa mthong bar 'gyur ro// des kyang de dag la chos ston par 'gyur ro//

¹⁸⁸Cf. Lotus sūtra, 145-146, 194-195.

¹⁸⁹K. says na mkha', *ākāśa; the text has bar snang, antarīkṣa, the "intermediate regions" or "atmosphere". The sky is empty space par excellence.

¹⁹⁰K. chos kun sgyu ma lta bur shes par bgyis/ ji ltar bar snang rang bzhin ston pa ltar zhes bya ba la/ gzod ma nas ma skyes pa'i na mkha' ni thogs pa dang bcas pa'i dngos pa'i don byed pa tsam gyi phyir rang gzhin gyis stong pa'o// de ltar chos thams cad rang bzhin gyis stong par shes nas shes pa med par thams cad du semś can thams cad kyi don byed par 'gyur ro//

¹⁹¹Bu-ston I, 32.

¹⁹² ji ltar sgyu ma'i sems can dmigs pa ltar; snang yang de nyid du
na yang dag min// sgyu ma lta bu rmi lam dang 'dra ba// de lta'i chos ni
bde bar gshegs pas bstan// (M. Av. 144). In line (b) de nyid = de kho na
nyid, *tattvam, "that only-ness", "the true principle" or śūnyatā. Cf.
Das 636a). On su na see Das 725b.

¹⁹³ k. de dag gi yang rang bzhin de 'drar shes zhes bya ba la/ shes
pas gdul bya'i skye bo rnams la mngon par bltas nas sangs rgyas kyi zhing
mtha' yas pa'i sems can gdul bya rnams gdul ba'i phyir de bzhin gshegs
pa'i sprul pa rnams spros te/ de dag tu sangs rgyas kyi mdzad pa mdzad de
mya ngan las 'das kyang skye ba dang 'gag pa ci yang med do//

¹⁹⁴ Skt. te buddhakṛtyaṃ kariyāṇa nirmitā.

¹⁹⁵ k. afterthought on nirvāṇa above, is meant to explain line (b).

¹⁹⁶ bsam pa, abhiprāya. Being a non-honorific term, it indicates the
"intention" of ordinary people, not of the Buddha.

¹⁹⁷ Cf. n. 34 above.

¹⁹⁸ On the sprul sku see Blofeld, Tantric Mysticism, 41-42.

¹⁹⁹ As the Protestants put it (Hansen, Witchcraft at Salem, 35).

²⁰⁰ This tale is related by E. Hardy.

²⁰¹ This incident, and the preceding one, appears in Tāranātha's
sixteenth-century History of Buddhism in India, 37, 80. Another
ascription of schismatism to Māra appears at p. 90.

²⁰²Cited by Jaini, Abhidharmadīpa 28-29.

²⁰³Quoted by Prajñākaramati (Skt. text BCAP p. 432) in context of a discussion of scriptural authenticity, BCA IX 42-44.

On "well-preached" (subhāṣita) cf. Bu-ston I.25-30.

²⁰⁴K. de ltar chos kun la yang rab brtags te zhes bya ba la byang chub tu sems bskyed nas sangs rgyas kyi gdung rgyud mi bcad pa'i phyir zhugs nas mtshan sum cu rtsa gnyis dang/ dpe byad bzang po brgyad cus brgyan pa'i sku chen por gyur nas bdud thams cad kyi mi gyo ba'i yid dang/ sems can thams cad la bu cig ltar brtse ba'i lhag pa'i bsam pa dang gsol ba 'debs pa med bzhin rtag tu nye bar gnas pa'i dge ba'i bshes gnyen zhes bya' o//

²⁰⁵byas pa gzo, kṛtajña. We translate the literal meaning "to remember (their duties)". More commonly it signifies "to be grateful". So (b) "He should be ever mindful of their favors."

²⁰⁶phan yon, anuśamsa, "advantages" or "beneficial qualities". As Kern (Lotus, 336 n.1) suggests, it may signify virtue or quality (= yon tan, guna). K. sometimes translates rjes su bsngags pa, as though from anu-śams, "to praise or recite after" (MW 39b), so "praiseworthy qualities", which Régamey considers a false etymology (73 n.90). But De Koros (MHV) gives "emolument, advantage, utility, praise (of advantage and good qualities), eulogium, panegyric. See also Edger. II 34-35.

²⁰⁷Conze, Perfect Wisdom, p. 210. This listing predates the Mādhyamika. Nāgārjuna in his chapter on the ten powers (Traité, 1505-1563) quotes a

somewhat differing exposition of them from the so-called "Sūtra of the Ten Powers" (Daśabalasūtra), which survives both in Sanskrit and Pāli. Text and translation are given by Lamotte, ibid., 1506-1509.

²⁰⁸bzod, ksanti. One might say, "can resist" (J. 498a). But the word suggests the perfection of patience.

²⁰⁹The eighteen dharmas peculiar (ma 'dres pa, āvenika) to the Buddha have been listed above in the comments to verse 35 . But the term "Buddha-dharmas" may refer simply to "the attributes which the Buddhas alone possess" (Conze, Buddhist Wisdom Books, 42). But no trait, as we have seen, is attributable to the Buddha. So his dharmas are no dharmas, and all dharmas are said to be his (Diamond Sūtra, ibid., 58).

²¹⁰byad bzhin bzang. The Skt. for this has become confused. The various readings are abhiṣaṭkaḥ, abhiṣakraḥ, abhiṣaṅgaḥ. Dutt suggests abhirūpaḥ.

²¹¹Bodhicitta, the "thought of enlightenment", is the fundamental concept of the Mahāyāna, although its quality must vary at different stages of the Bodhisattva career. Initially it is the intention of gaining enlightenment for oneself and others, which becomes the formal Bodhisattva vow as taken before a spiritual master. Later it is the mind enlightened by understanding. On the Bodhisattva's reentry into the world, it is his enlightened attitude towards it. An enlightened attitude towards saṃsāra is to abide in it for the sole purpose of helping others. The vow is his motivation; it is expounded first in the Bodhisattva literature. (Cf. BCA Chs. I, III, IV, esp. III.22-23, the taking of the vow; Introd. Sect. I above, and comments on verse 3.)

²¹²rab bston pa, *prakāśayati, "to explain", or "to illumine".

²¹³This translation follows the etymological explanation of the MSA XVIII.37, cited Dayal 260. Lévi translates it "plein-savoir respectif" (MSA XVIII.34 ff., XX-XXI.47). Lamotte, after the Chinese (ngai hiai, "intelligence without obstacle", MSA 234 n.), renders them "savoirs infaillibles", "non-empêchés", "indéfectibles" (Śūraṅgamasamādhi, 158 n., 137, 141).

²¹⁴In the late Mahāyāna system of the ten perfections, they constitute most of the seventh, called "skill in means" (Dayal, 259-267). On their Abhidharma meanings see Jaini, Abhidharmadīpa, 62-64.

²¹⁵Traité, 1614-1624.

²¹⁶MSA XX.47; Śūraṅgamasamādhi, 117, 121, 145, 234, 236.

²¹⁷Saundarānandakāvya, cited Dayal, 266-267.

²¹⁸Vimalakīrtinirdeśa, 149. Cf. Śūraṅgamasamādhi, 188-189, Conze, Dict., 274.

²¹⁹Ibid., 158 n., from the system of the Bodhisattvabhūmi

²²⁰Jaini, Abhidharmadīpa 63, from the Anguttara-nikāya.

²²¹Traité, 1615, 1618.

²²²Śūraṅgamasamādhi, 158 n.

²²³K. spobs pa mi zad pas mdo sde dpag tu med pa'i (don shin tu med pa'i) don shin tu phra ba rab tu ston pa la mkhas pas nges ba'i tshig so sor yang dang par rig pa'i stobs kyis sems can thams cad gdul ba la mkhas pa'o//

We omit in our translation the phrase placed in quotes, which might read, literally, "(with skill in explaining the very subtle meanings of) the quite non-existent objects of (numberless sūtras. . .)," thus taking it as a pun involving arthapratisaṃvid. So the Bodhisattva explains "the meanings (don, artha) of countless sūtras regarding quite nonexistent objects (don)."

The MHV gives as its equivalent snyigs ma med pa, "without impurity", which would indicate that the "very subtle meanings" are also "pure", as well as the BHS niṣpulam which Edgerton, unable to cite in a context, opines is "very obscure" (II.309a).

²²⁴SR Chs. 24 and 25 respectively (Skt. 23 and 24).

Note that Dayal's use of this material (264) involves a misconstrual of dhāraṇī, a gloss on dharmapratisaṃvid, to refer to "spells". Cf. SR, Skt. ed., 148.11ff.

²²⁵See De Jong, "Le problème de l'absolu", 325.

²²⁶In its account of the Bodhisattva's preaching, the later Mahāyāna avoids the paradoxes in which the Mādhyamika delights. The former elaborates three levels of preaching, in accordance with the three kāyas. So Guenther (translating the Rnying-ma commentary called Dgongs pa zang thal) writes,

"The teaching is the word of the teacher who embodies the three patterns of being: as dharmakāya he speaks by way of his sustaining power (byin brlabs), as sambhogakāya by means of his very fact of being; and as nirmanakāya in well-articulated words comprising the sixty kinds of modulation."

And, further on,

"The message: the dharmakāya promulgates that which is ineffable; the sambhogakāya, the six self-existing letters (om̐ mani padme hūm̐); and the nirmānakāya, the innumerable Sūtras and Tantras." ("Tantra and Revelation", 299, 300).

²²⁷ (51d) thogs pa med, asanga, "unobstructed". See Das 592b.

²²⁸ SR XXXI (Skt. XXX), 10.

²²⁹ las kyi rnam par smin pa mkhyen pa'i stobs, karma-vipākajñāna-balam, MHV #121.

The Skt. of (c) reads karma-phala-vibhakti niścītāḥ, "certain about the analysis of karmic effects." The Tibetan reads, in effect, vipāka, ripening or maturation, for vibhakti, analysis. The latter probably results from mis-reading of the script.

On karmic causality see AK II.56ff.

²³⁰ The Skt. is based on a pun (d): bhonti viśīṣṭa viśeṣa evarūpāḥ, "they become of a sort like the distinguishedly distinguished."

²³¹ In the Mādhyamika the ātman is neither affirmed nor denied. Nāgārjuna says,

The ātman is spoken of,
And its nonexistence it taught;
But the Buddhas have shown there isn't
Any ātman or anātman.

bdag go zhes kyang btags gyur cing// bdag med ces kyang bstan par gyur//
sangs rgyas rnams kyis bdag dang ni// bdag med 'ga' med ces kyang bstan//
(Pr. XVIII.6; Skt. BB 355; Tib. de Jong 96; Fr. tr. ibid., 15.)

²³²tadviparīṭasaṃprakāśatvena mātmyam udbhāva, Pr. BB 3.6.

Stcherbatsky translates, "He tries to impress upon us that it will be a grand and fundamental treatise (mātmyam se śāstrasya) because it will present (this idea) to us in a thorough (sam-prakāśana = samyak prakāśana) and unflinching manner" (Nirvāṇa, 84).

²³³Infra. comments on (62-63), note 254.

²³⁴Skt. "sons" (a) lit. "those born of the self" (ātmaja), a further pun.

Correct Skt. veśa to vega according to the Tib. text (shugs) and MHV #476, etc. It is "strong", as in the lion's roar (#476), swift (# 431), vehement or impulsive.

²³⁵K. shin tu phra ba la chos kyī rang bzhin rtogs pa'i phyir ma
tshang ba med pa'i stobs te/ stobs ba bcu thob par 'gyur ro//

²³⁶Demiéville, "Dhyāna" 115, 117 n.13.

²³⁷(55c) sems . . . rnyog med dang bar 'gyur, cittam anāvilam
prasannam. On "unturbid" see comments above on verse 34. Conze gives, for
prasanna-citta, "serene in his faith" (Dict., 289).

²³⁸See comments on verse 3 above.

²³⁹Stch., Nirvāṇa, 9.

²⁴⁰For the eleven levels of wisdom see MHV #1102-9. On gati see
Edgerton II.209a.

²⁴¹"Knowing the dharmic own-being which has such qualities . . ." (a),
imagunadharmasvabhāvu janamānaḥ. On the BHS pronoun ima in compound see
Edgerton I.21.49.

²⁴²The Skt. ruta (= sgra) rather than gir, as above, conveys the idea
only of a cry, animal or human, without regard for content (Edger. II.456a;
MSA I.7 n.). He is master of the pure externalities of speech.

²⁴³As described at verse 39.

For nāgas the Tib. (57b) has "dragons", lit. "thunder nāgas" (klu 'brug)
as opposed to just klu (39). The fearsome aspect of these creatures is
being emphasized.

²⁴⁴"Benefits that are 'visible dharmas'," mtshong ba'i chos = dr̥ṣṭā-
dharmas, MHV #2974, where it appears in a listing of "terms expressive of
this life (the world), etc." (Csoma). Conze gives "in this present life"
(Dict. 205). The idea is that the preacher shows to ordinary beings no
"pie in the sky", but the immediate benefits of taking to his religion.

²⁴⁵K. lha dang mi dang lha ma yin du bcas pa'i 'jig rten rnams la
yang yid du 'ong bar 'gyur ro zhes bya ba la sogs pa ni mthong ba'i chos
yi phan yon dang yon tan gyi tshogs ston te go sla'o//

²⁴⁶ba spu zing, "the bristling of body-hair", romaharṣa. This is considered a reaction to joy as well as fear. The Tibetans, evidently finding the image somewhat alien, place it in quotation, "They are overjoyed, causing, as they say, 'the hair to stand on end'" (59b).

²⁴⁷Gandhāra, II.20.

²⁴⁸Das lists the various races of hungry ghosts, 1132b-1133a.

²⁴⁹Also listed by Das, 1227b-1228a.

²⁵⁰bhūtaganapīśācarākṣasāsāśco paramasudāruṇa ye ca māmsabhakṣāḥ.

²⁵¹See Appendix, *infra*. The concept of anumodanā is a relatively late development. For a study of it in Pāli Buddhism see R. Gombrich, "Merit Transference in Sinhalese Buddhism."

²⁵²All samādhis are by definition peaceful, and the royal samādhi is best.

²⁵³XXII.8, tr. R.p. 85. The text reads: gzung bar bya/ kun chub par
bya/ bcang par bya/ klag par bya/ rab tu ldon par bya/ lung mnod cing kha
ton du bya/ bsgom par bya bsgom pa'i sbyor ba la rjes brtson par bya/
gzhan la yang rgya cher rab tu bstan par bya'o//

Here 'dzin pa translates ud-√grah, "to grasp" or "uphold" (R. "learn"), whereas "to memorize" (√dhr) is translated by 'chang ba, "to hold".

When 'dzin pa is used for $\sqrt{\text{dhr}}$ it means "to master" in general, study, memorization, meditation, comprehension and application. So 'dzin pa (gzungs) is used for dhāraṇī, the formula abstracted from the text for memorization which has, like mantra, a supernatural efficacy when it has been mastered. The mastery of one verse from our text, likewise creates merit inconceivable.

254 "Great-souledness" (che ba'i bdag nyid, *mahātmya). Cf. comments on verse 53 above.

255 kun tu spyod pa, samudācāra, the practices of the Bodhisattva on the first stage (bhūmi). They include renunciation, etc. (Edger. II.572b). The Skt. at this point in the text (62b) says that the first man "would attend upon" the Buddhas (upasthiheyya = upatiṣṭheta); the Tibetan specifies that he "makes offerings" or "ceremony" (rim gro byas, cf. Das 1184a).

256 "Method of the profound dharmas" is another epithet of the SR. As a Mādhyamika sūtra it deals with the most profound doctrines.

257 k. bskal pa stong ngam (=mang) de yi bsod nams stobs zhes bya ba
la sogs pa la/ mdo sde 'dzin pa'i bsod nams ni mtha' yas shing smra bar mi
nus te/ dpag tu med pa'i phyir ro//

mdo sde 'dzin pa'i bsod nams kyi che ba'i bdag nyid brjod pa'i phyir/
skyes bu la la bsod nams 'dod pas 'dir zhes bya ba la sogs pa la/ ji ltar
skyes bu bsod nams 'dod pa 'ga' zhig gis de bzhin gshegs pa rnam la bskal
pa bye ba khrag khrig brgya stong dpag tu med par bsnyen bkur dang/ kun tu
spyod pas bsnyen bkur byas la/ gzhan bsod nams 'dod pa zhig gis chos zab
mo'i tshul 'di las sems shin tu dang bas tshigs su bcad pa gcig cig phyi

ma'i dus (68b) de dam pa'i chos 'jig pa'i dus su 'dzin na de la snga ma'i
bsod nams char mi phod ces bya ba la/ sngar bstan pa'i de bzhin gshegs pa
la mchod pa dang bsnyen bkur byas pa'i bsod nams kyi char yang mi phod do
zhes bya ba'i bar te/ gtso bo nyid du gyur pa'o//

²⁵⁸After the French of Finot, Rāstrapala-pariprccha, Introd. p. xi, Skt. text pp. 32-33. The editor takes this description as a "satirical tableau" of the monks of the time (the same as that of the SR, somewhat anterior to the sixth century).

A long, similarly prophetic passage from the Candragarbha-pariprcchā, concerning the end of the Dharma, is quoted by Bu-ston (II.171-178).

²⁵⁹phyi ma mi bzad dus su (64b), "the last unbearable time". But P. reads mi zad, as from 'dzad pa, "the (last) remaining (hour)".

²⁶⁰rab mchog = pravaraḥ, MHV #2520, part of a list of "names (or terms) for the Supreme, etc." (Csoma). But the Skt. reads viśiṣṭa = khyad par 'phags pa, "distinguished" or "exalted" (cf. verse 52).

²⁶¹But sulabhā has the additional connotation of something attained cheaply (MW 1232c). Cf. Conze (Dict. 428) "how good it is; how fortunate" (sulabdhā(me)lābhā, (bdag gis) rnyed pa legs par rnyed do).

²⁶²thu bo dam pa, "noble elder brothers"; jyeṣṭa, chief, elder, senior, "principal" (Conze, Dict., 185).

²⁶³IQ IX (1933).570 (with our minor grammatical corrections).

²⁶⁴What causes the Śākyamuni's preaching to end? Bu-ston says,

"In general the causes owing to which the Doctrine ceases to exist, are the cessation of the force of a Buddha's previous vows and entreaties (of him,-ed), and the fact that the converts to the Teaching are no more to be found. As concerns the conditions, it is said that (the) Doctrine ceases to exist owing to 3 such conditions, viz. 1. The deterioration of the religious ascetics from their philosophical views and observances, 2. the loss of devotion to the church from the part of the alms-givers, and 3. impediments caused by Māra. . ." (II.178).

²⁶⁵Skt. lit. 66cd, "When I shall have passed beyond, Maitreya however will also instruct them at that time" (api ca maya parītu maitraka syām punar api vyākaraṇāya tasmī kālē//)

²⁶⁶Skt. and Tib. ed. with French tr. by S. Lévi. Extant also in Chinese.

²⁶⁷Sukhāvatī, bde ba can, "the blissful", and Abhirati, mngon dga', "manifest joy" or "pleasure".

²⁶⁸As has been stated above (42-43), fondness or reverence towards the Dharma produces a rebirth in the Buddhafields. So does reverencing the Buddha. Three sūtras devoted to Amitābha have been translated by Cowell: the Larger and Smaller Sukhāvatī-vyūha (1-84, 89-106) and the Āmitāyur-dhyāna (161-201). Amitābha, as a Bodhisattva, vowed to create a Buddhafield, to which the only means of admission would be the desire for such a rebirth. And to establish the desire, only need recite his name.

²⁶⁹yid rab bde ba, saumanasya.

²⁷⁰log par ltung ba, vinipātaḥ, MHV #4748. The Buddhas accord protection from demons and distraction, as well as irreversibility, to Bodhisattvas who practice in accord with the teaching. See N. Lethcoe, "Māra, Buddhas, and Bodhisattvas".

²⁷¹k. de phyir bye brag 'di 'phags de 'da (= 'dra) ste zhes bya ba la
sogs pas ni nye bar rab sdud pa'o//

²⁷²Cf. verse 52 above.

²⁷³rjes slob, anuśikṣaṇa. See Conze, Dict., 42. The Tibetan puts it in the imperative.

²⁷⁴Pratipad is generally translated lam, "path" (so "Follow my example on the path"), "progress" or "good conduct" (Edgerton, II.364b, gives a good account of it). So in the Pāli it equals magga (Skt. mārga), and the "middle path" (between asceticism and indulgence) describes the Buddhist way. But in the Mahāyāna the madhyamā pratipad describes the doctrine which is neither universalist, believing in God or the soul, nor nihilistic, denying the existence of everything. Some equate it with the doctrine of śūnyatā (May, Pr. 238 n.; Stch. Nirv. 81 n.; LVP, "Reflexions", 27ff).

Here a literal translation, so so'i tshig, has been made.

²⁷⁵k. bsod nams dpag med dpe las 'das gyur pa// na mkha' dang mnyam
'dir ni thob gyur pas// tshig gis bdag po 'jam mchog 'dra gyur pa// de ni

byang chub sems dpa' de rgyal sras// mdo sde 'dzin pa'i le'u ste bcu gcig
pa'i bshad pa rdzogs so//

VI

APPENDIX

After verse 58 ms. B adds the following passage,

ye jīvikārthe ca karonti pāpaṃ
ādhimuktisaṃpanna ya bodhisattvāḥ/
anumodamī teṣu ya kiṃci puṇyaṃ
anumodamī yeṣu prasāda buddhe//1//
dharmaprasādo'sti tathaiva saṃgha
anumodamī ye sugatasa pūjām/
kurvanti bodhim pratikāṅkṣamāṇāḥ
.....//2//
anumodamī yehi anuttarāyām
utpāditam citta varāgrabodhaye/
sattvān arthāya mahāmatīnām
saṃbodhivaṃśasya ca sthityahetoḥ//3//
anumodamī ye dhanadhānyaratnā
tyajanti antaḥpura dhītaputrān/
rājyam ca sphītam tata ātmanātman
karaṇāya āveśita bodhisattvāḥ//4//
anumodamī ye tyaji ātmabhāvaṃ
sattvān arthāya prahr̥ṣṭacittāḥ

prajñāya paribhāvita dāntakāyā
apāya kauśalyaśusikṣaścikṣitāḥ//5//
anumodamī yeṣu na ātmadr̥ṣṭir
na bhāvadṛṣṭir na ca jīvadṛṣṭiḥ/
anumodamī yeṣu na pāpdr̥ṣṭir
ye śūnyatām śrutva janenti tuṣṭim//6//
anumodamī ye sugatasya śāsane
labhanti pravrajya ya saṃpadaṃ ca/
alpeccha saṃtuṣṭa vane vasanti
praśāntacāritra pradhānagocarāḥ//7//
anumodamī ekaka ye'dvitīyā
vane vasanti sada khaḍgabhūtāḥ/
ājīvaśūddhāḥ sada alpakṛtyā
ye jñānāhetor na karonti kūhanām//8//
anumodamī yeṣu na saṃstavo'sti
na cāpi īrṣyā na phaleṣu tṛṣṇā/
uttrasta traidhātuka nityalambhā
anupaliptā vicaranti loke//9//
anumodamī yeṣu prapañca nāsti
nirvinṇa sarvānubhavopapattiḥ/
avigṛhītā upaśāntacittā
na durlabhas teṣu samādhir eṣaḥ//10//

VII

INDEX

Tibetan - Sanskrit - English

Words are arranged according to the standard order of the Tibetan syllabary. The fullest form of each term, i.e., with article, is generally given. The listing consists of names and technical terms appearing in the text (section III of this paper). When in doubt, those which bear some comment (in section IV) have been included. The English translations are those used in text and commentary. Many have been discussed in the latter section and in the notes (V), in context of the verse or prose passage in which they first appear.

Sanskrit equivalents, unless marked by an asterisk, are those which appear in corresponding lines of the Sanskrit text. It should, however, be noted that they are in many cases only approximations of the original. Since the various Sanskrit manuscripts are so corrupt, none of the spellings are necessarily those of the text used by the Tibetan translators. For this reason, and for ease of reference, we ignore in this section the problem of Buddhist Hybrid Sanskrit, and give only the classical form of each term.

Most references are to verses. Those which refer to prose sections are cited by their page number. So, for example, rgyu rkyen, below, is to be found on side a of page 66 in the Lhasa edition.

klu, nāga; serpent-demon; 39. -- klu 'brug, nāga; dragon; 57.

rkyen -- see rgyu rkyen.

sku lus; vighraha; body, frame; 1.

khyad par; viśiṣṭa; particularly, distinguishedly; 52.

mkhas pa; vidu, kovida, paṇḍita, kuśala, vicakṣaṇa; learned, skilled,
expert, scholar, discerning, wise, shrewd; 7, 13, 33, 34, 48, 51, 52,
56, 59.

mkhyen pa; jñāna; gnosis; 66. -- ye shes.

'khor rnams; parivāra; following, retinue; 8, 27.

bgyi ba; kriyā; duty, deed, activity, work(s); 7. -- bya ba.

mgon po; nātha; savior, lord, Buddha; 6, 42.

rgyal ba; jina; Jina, Victor, Vanquisher, Buddha; 4, 13, 15, 42, 61, 65.

rgyu -- rgyu rkyen.

rgyu rkyen; hetu-pratyaya; causes and conditions; 66a.

sgyu ma lta bur; mayopama; illusory; 43.

sgra; giram, ghoṣa, śabda; sound, voice, tone of voice, language; 66a, 50,
54, 56.

nges brtags; nidhyapta; earnest contemplation, meditation; 23.

nges tshig; nirukti; linguistics, grammar; 52.

ngo bo nyid; svabhāva; own-being, essence; 17. -- rang bzhin.

dngos med; abhāva; nonexistent, absent; 10.

mngon dga'; abhirati; (the paradise of) Manifest Joy, Pleasure; 67.

sngon gyi mtha'; pūrvānta; initial limit, beginning, origin; 24, 25, 51.

-- cf. yang dag nyid kyi mtha'.

ci yang med pa'i mtha'; akimcanakoṭir, koṭir akimcanā; limit of nothing-at-
all; 28, 29 (cf. also 43).

bcom ldan 'das; bhagavan; Lord, Buddha; 63b, 64a, 65b, 66a.

chags med; asaṅga; unattached, unprejudiced; dispassionate; 11, 43, 44.

-- thogs med.

chos; dharma; dharmas, factors, elements, or Dharma, doctrine; 7, 9, 10,

11, 13, 14, 15, 17, 18, 19, 66a, 25, 26, 28, 31, 32, 33, 34, 35

(Buddha-dharmas), 37, 41, 42, 43, 44, 48, 50, 51, 53, 54, 55, 56, 57,

60.

chos gos sum; tricīvara; three-robed dharma outfit (of a monk); 64a.

chos nyid; dharmatā; dharmaness, the essence of dharma; 13, 45.

mchod; pūja; worship, honor; 64b, 64, 65. -- rim gro.

brjod du med pa('i tshig); anabhilāpya(girim); ineffable (speech); 10.

rnyed pa med pa; alabdhi; non-appropriation (of dharmas); 32.

rnyog pa med pa; anāvila; unturbid, untroubled; 34, 55.

ting nge 'dzin; samādhi; trance, concentration; 3, 47, 61.

rtog pa, brtags pa; kalpa, vikalpa; construal, imagining, (false) discrimination, imputation; 29, 30, 33.

rtogs; gati; understanding, comprehension, perception; 55.

lto 'phye (chen po); mahoraga; (great) serpent; 39, 57.

stongpa, śūnya; empty, 17, 34. -- stong ba nyid; śūnyatā; emptiness; 3.

stobs; bala; power; 2, 47, 53, 60, 62, 65.

bstan pa; nirdeśa; exposition, teaching; 18, 20, 23.

thugs rje; karuṇā; compassion; 4, 62.

thu bo dam pa; jyeṣṭha; noble senior (disciple); 65.

thugs brtse ba; anukampā; sympathy, pity; 4.

thogs med; asaṅga; unhindered, unobstructed; 12, 51. -- chags med.

thos pa; śruta; listening, study; 38.

dang pa; prasanna; clear, sincere; 55.

de bzhin gshegs pa; tathāgata; Thus-Come-One; 3.

don; artha; meaning or spirit, aim, good, benefit; 41, 44, 45, 56, 59.

dran pa; smṛti, mindfulness; 53, 55. -- dran pa nye bar bzhag pa, 3.

dri za; gandharva; celestial musician; 39.

dregs pa; mada; pride; 22.

bdag nyid chen po; mahātmya; great-souled, magnificent; 53.

bde ba can; sukhāvatī; Blissful (paradise); 67.

'du shes; saṃjñā; notion, idea, perception; 32, 33.

nam mkha'; ākāśa, gagana, antarīkṣa; 2, 43, 50.

nam mkha' lding; garuḍa; 39.

gnas, gnas pa; sthāna, sthita, pratiṣṭhita; basis, based, established; 36,
37, 49.

gnod sbyin; yakṣa; 39.

rnam par shes pa; vijñāna; consciousness, awareness; 32, 33.

dpal; śrī; glory; 48.

spu zing; romaharṣa; rising of the body-hair (from joy or fear); 59.

spobs pa; pratibhāṇa; eloquence, inspiration; 8, 50.

spyad, spyod; caranto, cārikā, carim; course motion, conduct, practice,
coursing, career; 7, 9, 11, 14, 15, 16, 35, 43, 44, 47, 48, 68.

spyod yul; gocara; sensory range, context; 3, 11, 34.

sprul pa; nimitta, *nirmāṇa; emanation, phantom; 44, 45.

phan yon; ānuśaṃsa, *anuśaṃsa, *anṛśaṃsa; 47, 69.

phyi ma'i dus; paścimakāla, carimakāla; the latter days (of the Dharma);
63, 64, 69.

'phrog; hriyate; fool, steal, captivate; 24, 36.

bag chags; vāsanā; (karmic) propensity or inclination, instinct; 36.

bya ba; kriyā; 27, 38. -- bgyi ba.

bya rgod phung po ri; grdhrakūṭa; Vulture Peak; 66.

byang chub; bodhi; enlightenment; 14, 15, 18, 65b, 19, 37, 38, 44, 49.

byang chug sems; bodhicitta; thought, attitude, intention, or vow of
enlightenment; 45, 49.

byang chub sems dpa'; bodhisattva; hero of the thought of enlightenment;
7 ff.

byams pa; maitreya; Loving-kindness; 66.

byas pa gzo; kṛtajña; grateful, cognizant of the deeds or benefits; 46.

byin gyis brlabs; adhiṣṭhāna; empowered by the glamor, magically empowered,
sustained by the power, authorized; 21.

byis pa; bāla; callow, childish, naive, untutored; 29, 34.

bye brag de 'dra; evaṃrūpa; like that class, of a class with; 52, 69.

'byung ba med pa; anutpatti, *apravṛtti; unevolving; 26.

'byung po; bhūta; Bhuta, ghost, spirit, goblin; 58.

sbyin pa; dāna; giving; 38.

mi; manuḥ; human being, man; 57.

mi 'khrugs, akṣobhya; unshakeable, imperturbable; 67.

mi sgul; akampya; unshakeable; 47.

mi mnyam mnyam; asamasama; equal of the unequallyed; 6.

mi mthun; vilakṣana; bewildered, divergent, varied, variously defined; 16,
17.

mi 'am ci; kiṃnara; Is-it-a-man-or-what?; 39, 57.

ming; nāma; name, designation, word; 66a.

mu stegs pa; tīrthika; non-Buddhist, Hindu (or Jain); 10.

mu pa; andhākara; darkness, doubt; 49.

mya ngan nga 'das; (aham)parīta; I, having passed (beyond) pain; 66.

mya ngan las 'das; nirvāṇa; passed beyond suffering; 5.

brtson pa; yujyate (vīrya); striving, endeavoring (vigor); 46.

tshig; vāc, vākya, pada; speech, line (of verse) passage; 66a; 50, 51, 54,

64.

tshig 'bru; vyañjana; letter; 56.

tshul; netrī, gati, guide, way, method, route, mode; 17, 31, 50, 52.

tshul khirms; śīla; morality, moral precept; 38.

tshe dpag tu med pa; amitāyus; Amitāyus, Eternal Life; 67.

mtshan, mtshan nyid; lakṣaṇa; mark, salient characteristic, definition,

trait; 1, 15, 17, 66a, 19, 25, -- mtshan bzang sum chu rtsa gnyis;

dvitrimśa-lakṣaṇa; the 32 marks (of a Buddha, etc.); 46. -- mtshan ma.

mtshan ma; nimitta; sign; 66a.

'dzin pa, bzung, zung; dhāraṇa, dhārayitvā, etc.; grasp, bear in mind,

master, memorize.

zhing; kṣetra; field, land; country; 42, 44.

zla 'od gzhon nur gyur pa; candraprabhakumārabhūta; youthful Candraprabha;

63b, 64b, 65b.

gzi brjid; tejas; majesty, splendour, fire; 47, 48.

gzugs; rūpa; matter, material thing; visual object, form; 36.

gzugs kyi sku; rūpakāya; physical body (of the Buddha); 4.

bzod pa; kṣānti; forbearance, patience, endurance; 2, 38, 47, 48.

yang dag ci bzhin; yathābhūta; how it truly is, as it really is; 19

(Skt. only, twice in the Lord's prose speech, 65b-66a).

yang dag nyid kyi mtha'; bhūtakoti; limit of the real; 21. -- ci yang med
pa'i mtha'; sngon mtha'.

yi dwags; preta; hungry ghost, tantalus; 58.

yid rab bde ba; saumanasya; beatitude, spiritual bliss; 68.

ye shes; jñāna; gnosis; 11, 12, 13, 42, 44.

yon tan; guna; virtue, quality; 66a, 56.

rang byang; svayambhū; self-emergent, self-existent, independent; 13.

rang bzhin; svabhāva, prakṛti; own-being, nature; 7, 10, 13, 17, 65b, 43,
45, 50, 51, 53, 54, 55, 56, 57, 58. -- ngo bo nyid.

rigs; gotra; clan, lineage; 36, 37.

rim gro; pūja; offering, worship; 61. -- mchod.

las; karma; deed, act; 52.

lung du ston pa; vyākāroti; instruct, predict, prophecy; 9, 11, 66.

log par ltung ba; vinipāta; backsliding; 68.

sha la za ba; piśāca; carnivore, carnivorous demon; 58.

shin tu nges pas; *niścita, sūtrata (?); 41.

shugs 'chang; vega (?veśa)-dhāra; maintaining strength; 53.

shes rab; prajñā; wisdom, knowledge; 2, 19, 55.

bshams pa; prajñāpta; proffered; 63b. --variant bshems pa.

bshes gnyen; mitrabhadra, *kalyānamitra; spiritual friend or master; 38,
(49).

sa; bhūmi; stage; 34, 35.

sangs rgyas; buddha; Enlightened One; 2, 5, 6, 18, 34, 35, 36, 40, 46, 49,
59, 61, 64, 66, 67.

sems kyi rtog pa sems kyis; cetasaiva cetah-parivitarka; reading the mind;
66a.

sems pa; citta; thought, mind, heart; 14, 66a, 55.

so so'i tshig; pratipad; each phrase; 69.

srin po; niśācara, rākṣasa demon; 39, 57, 58.

bsam pa; paryāya; intention; 45.

bsam gtan; dhyāna; meditation; 3.

bsod nams; puṇya; merit; 48, 60, 62, 63.

bslabs pa; śikṣita; trained; 23.

lha; deva; god, divinity; 39, 48, 57.

'lha min; asura; anti-god, titan, 39, 57.

VIII

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